Seuen Sobs of a Sorrowfull Soule for Sinne:

Comprehending thoſe ſeuen Pſalmes of the *Princelie Prophet* DAVID, commonlie called Pœnitentiall; *framed into a forme of familiar praiers, and reduced into meeter by* WILLIAM HVNNIS, *one of* the Gentlemen of hir Maieſties honourable Chapell, and maiſter to the children of the ſame.

Whereunto are alſo annexed, his Handfull of Honiſuckles; *the Poore Widowes Mite*; *a Dialog* betweene Chriſt and a ſinner; *diuers godlie and pithie ditties*, with a Chriſtian confeſſion of *and to the Trinitie*; newlie printed and *augmented*.

1585.

To the right Honorable and *vertuous Ladie, Francis, Counteſſe of* Suſſex, and one of the Ladies of hir Ma*ieſties moſt Honorable priuie chamber: W.* Hunnis wiſheth increaſe of vertue and ho*nour, with long life, proſperous health,* godlie feare, firme faith, and aſſured hope in the Almightie.

THe proofe of your Ladiſhips vertue hath emboldened me to ſet forth this litle worke vnder your honorable defenſe. And although a fault by me is committed, in making you patroneſſe of ſo ſlender a peece without your knowledge, yet hoping vpon your honorable courteſie, which rather reſpecteth the mind of the giuer, than the worthineſſe of the gift; & poizing the giuers deſire to pleaſe and zeale to profit, more than the qualitie of the offenſe, I doo aſſure my ſelfe to be remitted of the treſpaſſe; which maketh me thinke my trauell not onelie ſweet, but alſo verie richlie recompenſed.

Your Ladiſhips to command,
William Hunnis.

The Authour to his *Booke.*

PAſſe foorth my Booke into the hands
and view of ſundrie men:
Humble thy ſelfe, declare thy name
who thee thus clad, and when.
And bluſh not at the frumps of ſome,
ne feare at others frowne:
More rich thou art in thred-bare cote,
than ſome in ſilken gowne.
And giue them all to vnderſtand,
from whence thou firſt didſt ſpring,
How thou waſt foſtred in the breaſt
and boſome of a king.
And ſo (perhaps) ſome worthie wight
will ſhape thee rich araie,
And ſet thee foorth as thou deſeru'ſt
with coſtlie iewels gaie.
Behaue thy ſelfe in ſuch good ſort,
if poſſiblie maie bee,
That eu'rie one may thee embrace,
And wiſh well vnto mee.

Vale.

The booke to his Readers.

Good friends with fauor me peruſe,
halfe naked though I bee,
Or not attird ſo gallantlie,
as you deſire to ſee.
Yet this from me your ſelues aſſure,
ſuch ſubſtance here to find,
As ſhall bring hope vnto the hart,
and comfort to the mind.
Oft vnder ſhort and ſimple weed,
ſuch vertue may be found,
As vnder pall of purple hew
that traileth on the ground.
I being good, am not the woorſe,
though clothing mine be bad,
He that beſtowd the ſame on me,
did giue the beſt he had.
In whoſe behalfe I humblie praie,
and for my ſelfe alſo,
You would vouchſafe to mend thoſe faults,
that in my cote ye know.

Vale.

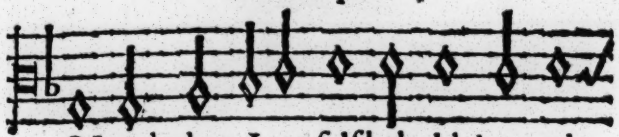
Pſalme 150. *verſe* 3. *and* 6.

{ ¶ Praiſe him in the ſound of the trumpet: praiſe him vpon the lute and harpe. Let euerie thing that hath breath praiſe the Lord. }

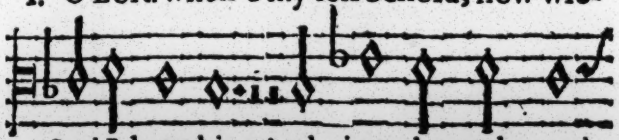
Seuen Sobs of a Sorrowfull Soule for Sinne.

Domine ne in furore. Pſal. 6.

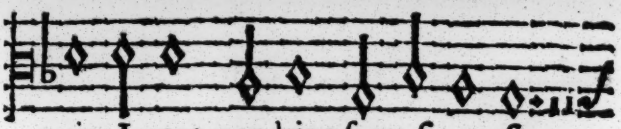
The firſt part.



1. O Lord when I my ſelf behold, how wic-



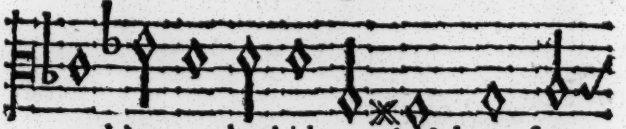
ked I haue bin; And view the paths and



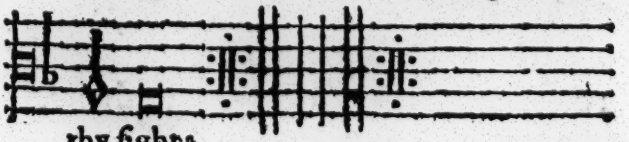
waies I went, wandring from ſin to ſin;

2. Againe, to thinke vpon thy power, thy

iudgement, and thy might; And how that.



nothing can be hid, or cloſe kept from



thy ſight:

3 Euen then (alas) I ſhake and quake,
and tremble where I ſtand,
For feare thou ſhouldſt reuenged be,
by power of wrathfull hand.
4 The weight of ſinne is verie great,
for this to mind I call, (thine
That one proud thought made Angels
from heauen to ſlide and fall.
5 ADAM likewiſe, and EVE his wife,
for breaking thy precept,
From Paradiſe expelled were;
and death thereby hath crept
6 Vpon them both; and on their ſeed,
for euer to remaine;
But that by faith in Chriſt thy ſonne,
we hope to liue againe.
7 The earth not able was to beare,
but quicke did ſwallow in,
Corah, Dathan, and Abiron,
by reaſon of their ſin.
8 Alſo becauſe king DAVID did
his people number all,
Thou Lord therfore, in three daies ſpace,
ſuch grieuous plague letſt fall;
9 That ſeuentie thouſand mē forthwith,
thereof dide preſentlie,
Such was thy worke, ſuch was thy wrath,
thy mightie power to trie.
10 (Alas) my ſins ſurmounteth theirs,
mine cannot numbred bee,

And from thy wrath, moſt mightie God,
I know not where to flee.
11 If into heauen I might aſcend,
where Angels thine remaine,
O Lord, thy wrath would thruſt me foorth
downe to the earth againe.
12 And in the earth here is no place
of refuge to be found,
Nor in the deepe, and water courſe,
that paſſeth vnder ground.
13 Vouchſafe therefore, I thee beſeech,
on me ſome mercie take,
And turne thy wrath from me awaie,
for Ieſus Chriſtes ſake.
14 *Lord in thy wrath reproue me not,*
ne chaſt me in thine ire;
But with thy mercie ſhadow me,
I humblie thee deſire.
15 I know it is my grieuous ſins
that doo thy wrath prouoke,
But yet, ô Lord, in rigour thine
forbeare thy heauie ſtroke;
16 And rather with thy mercie ſweet,
behold my heauie plight,
How weake and feeble I appeare
before thy bleſſed ſight.
17 For nature mine corrupted is,
and wounded with the dart
Of luſt and fowle concupiſcence,
throughout in eu'rie part.

Verſe. 1. *Domine ne in furore tuo arguas me, neque in ira tua corripias me.*

18 I am in ſinne conceiu'd, and borne
the child of wrath and death,
Hauing but here a little time
to liue and draw my breath.
19 I feele my ſelfe ſtill apt and prone
to wickedneſſe and vice,
And drowned thus in ſinne I lie,
and haue no powre to riſe.

Verſe. 2. *Miſerere mei domine, quoniã infirmus ſum: ſana me domine quoniam cõturbata ſunt omnia oſſa mea.*

20 *It is thy mercie, ô ſweet Chriſt,*
that muſt my health reſtore:
For all my bones are troubled much,
and vexed verie ſore.
21 I am not able to withſtand
temptations ſuch as bee,
Wherfore good Lord, vouchſafe to heale
my great infirmitie.
22 Good Chriſt, as thou to Peter didſt,
reach forth thy hand to me,
When he vpon the water went,
there drowned like to be.
23 And as the Leaper clenſed was,
by touching with thy hand;
And Peters mother raiſed vp
from feuer whole to ſtand:
24 So let that hand of mercie thine
make cleane the leproſie
Of lothſome luſt vpon me growne,
through mine iniquitie.
25 Then ſhal there ſtrength in me appere
through grace my cheefe releeſe,

Thy

Thy death, ô Chriſt, the medcine is
that helpeth all my greefe.

26 *My ſoule is troubled verie ſore,*
by reaſon of my ſin:
But Lord how long ſhall I abide
thus ſorrowfull therein?

27 I doubt not Lord, but thou which haſt
my ſtonie hart made ſoft,
With willing mind thy grace to craue,
from time to time ſo oft;

28 Wilt not now ſtay, but forth proceed,
my perfect health to make,
Although a while thou dooſt defer,
yet is it for my ſake.

29 For, Lord, thou knowſt our nature ſuch
if we great things obtaine;
And in the getting of the ſame
doo feele no griefe or paine;

30 We little doo eſteeme thereof:
but hardlie brought to paſſe,
A thouſand times we doo eſteeme
much more than th'other was:

31 So Lord, if thou ſhouldſt at the firſt
grant my petition,
The greatnes of offenſes mine,
I ſhould not thinke vpon.

32 Wherefore my hope ſtill bids me cry
with faithfull hart in breſt,
As did the faithfull Cananite,
whoſe daughter was poſſeſt.

Verſe. 3.
Et anima
mea con-
turbata eſt
valdè, ſed
tu domine
vſquequo?

33 At leaſt if I ſtill knocke and call
vpon thy holie name,
At length thou wilt heare my requeſt
and grant to me the ſame:
34 As did the man three loaues of bread
vnto his neighbour lend,
Whoſe knocking long forſt him to riſe,
and ſhew himſelfe a frend.
35 Lord by the mouth of thy deare ſon,
this promiſe didſt thou make;
That if we knocke thou open wilt
the doore euen for his ſake.
36 Wherfore we crie, we knocke, we call,
and neuer ceaſe will wee,
Till thou doo turne to vs, ô Lord,
that we may turne to thee.

The ſecond part.

Verſe. 4. *Cõuertere domine, & eripe animam meã, ſaluum me fac, propter miſericordiam tuam.*

TVrne from thy wrath, ô Lord of hoſts,
and ſet my hart at large:
Oh ſaue me for thy mercies ſake,
and all my ſins diſcharge.
2 Not for the merits I haue done,
ne for the works I wrought,
But for thy endleſſe mercie ſake,
and bloud which hath vs bought.
3 The debt is great that I am in,
not able for to paie,
And how to recompenſe the ſame,
none other can I ſaie;

4 But goodneſſe thine muſt me acquit,
or elſe (alas) muſt I
To priſon, where no ranſome may
ſet me at libertie.

5 *For why in death, ô God of life,*
no man remembreth thee,
And in the hell who giues thee thanks
was none yet knowne to bee.

6 The grieuous plagues and torments
ſo ſmarting be and ſtrong, (there,
That no man can haue mind on thee,
or thee confeſſe among.

7 No time is there or ſpace, ne place
repentance for to find;
But burning paines, and torments ſharpe
to all be there aſſignd.

8 Remembring this while I am here,
and doo this life poſſeſſe,
To thee, ô Lord, in humble wiſe,
I doo my faults confeſſe.

9 And with a ſpirit all ſorrowfull
I doo my ſinnes lament,
And ſorie am euen from my ſoule,
I did ſuch waies frequent:

10 *And am with groning wearie made,*
through taſt of manie feares,
The night I ſpend my bed to waſh,
my couch to wet with teares.

11 Not weeping to the ſight of men,
(as doth the hypocrite)

Verſe. 5.
Quoniam non eſt in morte qui memor ſit tui, in inferno autem quis confitebitur tibi?

Verſe. 6.
Laboraui in gemitu meo, lauabo per ſingulas noctes lectũ meum, lachrymis meis ſtratũ meum rigabo.

But in my chamber ſecretlie,
where I my ſins recite:
12 Not onelie with the teares of eies,
but teares fet from alow,
That is, from bottome of my hart,
repentance great to ſhow.
13 And as my bodie I haue made
a ſeruant vnto ſin;
So will I now, by power of grace,
delight no more therein:
14 But will the ſame on thee beſtow,
ô Lord, and freelie giue,
To ſerue thee Lord in righteouſneſſe,
the daies I haue to liue.
15 For in this bed of fleſh and bloud,
and couch of ſenſuall life,
The ſoules of all from Adams fall,
haue laine in wo and ſtrife.
16 And this doth make our countenance
or mind to changed bee,
For inward greefe of this our couch
of ſenſualitie.
17 For when we ſeeke therein to reſt,
and thinke ſome eaſe to find,
It after turneth to our greefe,
and anguiſh great of mind.
18 It is a ſerpent, faire in face
appearing to the ſhow;
But in his taile a ſting lies hid
of endleſſe paine and wo.

19 *Mine eie, ô Lord, is troubled ſore,*
with extreame rage and paine:
And I among mine enimies
doo weake and old remaine.
20 The wicked feend, mine enimie,
ſtill ſeeketh to deuiſe
Some matter of occaſion,
to laie before mine eies.
21 The world alſo doth draw me foorth
to follow hir delight;
My fleſh to ſenſualitie
runnes on with maine and might.
22 The companie of wicked ſort
entiſe me day by day:
Thus I with them, and they with me,
(alas) ſtill run aſtray.
23 Theſe enimies I neuer can
be able to ſubdue,
It muſt be thou, ô IESV ſweet,
moſt mightie and moſt true:
24 Thou Lord which haſt deſtroied deth,
the diuell likewiſe ſuppreſt,
Muſt giue me powre to ouercome,
whereby to liue in reſt.
25 Then vnderneath thy death & croſſe
I ſhall my ſinnes diſplaie,
And ſtronglie fight againſt my foes,
and boldlie to them ſaie:
26 *Awaie from me that workers be*
of wickedneſſe and ſin:

Verſe. 7.
Turbatus eſt à furore oculus meus, inueteraui inter omnes inimicos meos.

Verſe. 8.
Diſcedite à me omnes, qui o-

For

peramini iniquitatem, quoniam audiuit dominus vocem fletus mei.

For why the Lord hath heard my voice,
and ſeene my teares therein.
27 You damned ſpirits, and liuers lewd,
the members of the feend;
Awaie from me: for now your power
is brought vnto an eend.
28 Your prince and maiſter of this world,
that hath me turnd and toſt,
Is now caſt out; and all his power,
his might and ſtrength is loſt.
29 Although you haue me long time held
in priſon and in thrall;
Yet are ye now cleane ouercome,
by Chriſt moſt ſtrong of all.
30 I that in darkneſſe erſt was led,
doo now behold the light;

Verſe. 9. *Exaudiuit dominus deprecationem meam, dominus orationē meā ſuſcepit.*

The Lord my praier ſure hath heard,
my ſute is in his ſight.
31 To thee, ô Lord, for grace I praid,
and thou heardſt my requeſt,
And ſentſt abundant dewes thereof
vnto my quiet reſt.
32 I praid likewiſe, that all my ſins
might cleane remitted bee,
And thou haſt granted my deſire,
and ſafe deliu'red mee.

Verſ. 10. *Erubeſcāt & cōturbentur ve-*

33 *Wherefore let all mine enimies*
confounded be with ſhame,
And that right ſoone and ſuddenlie,
ô Lord I craue the ſame.

34 Iknow that all mine enimies,
shall vexed be right sore,
And that thou wilt put them to flight,
from hencefoorth euermore.
35 For what long time they haue possest
they lost in little space,
Through operation of thy power,
and working of thy grace.
36 With wrong they kept, which ỹ sweet Christ
by bloud hast deerelie bought,
And thou a mightie Champion
hast turnd their power to nought.
37 Lord, I therefore thy seruant poore
most earnestlie doo praie,
To guide my feet and steps aright
in thy most holie waie.
38 And that the feend mine enimie,
who seekes me to deuower,
May neuer ouer my poore soule
haue anie strength or power:
39 But as by grace I am restord
to fauor thine againe;
So with that grace defend me, Lord,
from euerlasting paine: *Amen.*

hementer omnes inimici mei: conuertãtur & erubescant valdè velociter.

Beati quorum. Psal. 32.

The first part.

Sing this as before

O God, I know by grace, through
the sinner is made iust; (faith
Though we offend, yet iustifide
by grace through faith we trust.

2 Which grace & faith are thy good gifts,
which thou hast giuen vs free,
And thorough them the works we doo
are made right good to bee.

3 I therefore, Lord, my faults confesse,
by helpe of heauenlie grace,
And vtterlie my sinnes forsake,
and doo them all deface:

4 Beseeching thee me to admit
with those that blessed bee,
And to forgiue the trespasses
which I haue done to thee.

Verse. 1. *Beati quorum remissæ sunt iniquitates, & quorum tecta sunt peccata.*

5 *For blessed is the man in deed,*
whose wickednesse and sin,
Is cleane forgiuen, and couered;
as they had neuer bin.

6 I will not hide my sinnes from thee,
nor seeke them to excuse;
But with my hart will them confesse,
and doo my selfe accuse.

7 For, Lord, who goes about to hide
his owne iniquitie,

Thou

Thou ſhalt the ſame make manifeſt,
that all the world may ſee;
8 Thou wilt him ſtrip and naked make,
to his perpetuall blame,
When he to iudgement ſhall ariſe,
and liue in endleſſe ſhame.

9 *And therefore bleſſed is the man,*
to whom thou Lord ſhalt ſay,
I not impute thy ſinnes to thee,
nor to thy charge them lay.
10 *He, in whoſe ſpirit no fraud is found,*
ſhall bleſſed be alſo;
And looke what thing he takes in hand,
ſhall proſper well and grow.
11 If I for ſinne ſhould faine my ſelfe
all ſorrowfull to bee,
And were not ſo; then ſhould be found
both fraud and guile in mee.
12 Or if I ſhould account my ſelfe
a man that liueth iuſt,
Hauing my conſcience ſtuft with ſinne,
ſo full as may be thruſt:
13 There ſhould appere great fraud in me
for deepe diſſembling ſo;
For why, in me no goodneſſe dwelles,
as of my ſelfe I know.
14 If euer anie good were there,
it ſurelie muſt be thine;
But as for ſinnes I manie haue,
and they by right are mine.

Verſe. 2. *Beatus vir eui nõ imputauit dominus peccatum, nec eſt in ſpiritu eius dolus.*

Verſe. 3. *Quoniam tacui, inueteraue-runt oſſa mea, cla-mando tota die.*

15 *For while, ô Lord, I held my peace,*
confeſſing not my crime,
My bones did waſte through dailie plaints
I made from time to time.
16 My ſoule doth feeble wax and faint,
becauſe I held my peace;
But now I haue my ſins confeſt,
I feele hir ſtrength increaſe.
17 I kept that backe I ſhould haue told,
or elſe excuſd the ſame;
And that I ſhould haue cloſelie kept,
did publiſh to my blame;
18 I hid the ſins that I haue done,
and they remained ſtill;
And boaſted forth the good I did,
contrarie to thy will.
19 Thus were the works ỹ I had wrought
quite loſt with their reward,
And I among that ſort remaine,
whom thou dooſt not regard.

Verſe. 4. *Quoniam die ac nocte grauata eſt ſuper me manus tua, conuerſus ſum in ærũna mea: dum configitur ſpina.*

20 *For day and night thy heauie hand*
vpon me thou haſt laid:
And in my trouble was I turnd,
when I was ſore afraid.
21 My tribulation ſcourged me,
my moiſture was made drie,
My verie backe-bone ſtriken was,
that I began to crie.
22 My conſcience likewiſe ſtriken was
with pricke of great remorce,

And conſcience mine vnquiet was
till grace the ſame did force,
23 *And make me knowledge all my faults*
that I had done to thee;
Thus hath thy grace made me confeſſe
all mine iniquitie.

Verſe. 5
Delictum meũ cognitum tibi feci, & iniuſtitiam meam non abſcondi.

The ſecond part.

LOrd, when againſt my ſelfe I ſpake,
ſhewing what I had bin,
Thou, Lord, forthwith didſt cleane remit
my wickedneſſe and ſin.
2 So ſoone as I determind was,
no longer them to hide,
Thou Lord ſtraightwaie forgaueſt me,
my faith the ſame hath tride.
3 And yet my voice was in my mouth,
thine eare was in my hart;
Thus hath thy mercie clenſed me,
throughout in eu'rie part.
4 Thou art more readie to forgiue,
than we are to confeſſe;
So that we doo our ſelues accuſe,
and ſhew our guiltineſſe.
5 Some blame the diuell as cauſe of ſin,
ſome deſtinie doo blame,
Some other ſaie complexion theirs
cannot auoid the ſame:
6 But, Lord, I leaue ſuch vaine excuſe,
and with the Prophet ſaie,

Dixi, confitebor aduerſum me iniuſtitiã meam domino, & tu remiſiſti impietatẽ peccati mei.

It's

It's I, ô Lord, that doo offend,
it's I, I not denaie:
7 It is my ſelfe that wrought this wo,
through mine iniquitie:
It's I, ô Lord, and not the diuell,
nor yet my deſtinie:
8 Yet by thy ſufferance, Lord, they may
onelie entiſe a man;
But to inforce, or him compell,
that doo they neuer can.
9 Wherefore good Lord, my ſicklie ſoule
to health againe reſtore,
Verſe. 6. *For this ought all thy holie ones*
Pro hac orabit ad te omnis ſanctus in tẽpore oportuno. *to praie in time therefore,*
10 *This is the time in which thou wilt*
giue eare when we doo call;
For after this no time there is
thou wilt vs heare at all;
11 This is the time, Lord, thee to ſeeke,
while that thou maiſt be found;
This is the time thou wilt vs heare,
and keepe vs ſafe and ſound
Verumtamen in diluuio aquarum multarũ: ad eam nõ approximabunt. 12 *From rage of manie water-flouds*
that with temptations flow;
And from the proud and wicked ſort,
with manie troubles mo.
13 *Theſe ſhall no time approch to vs,*
to doo vs anie harme:
For why thy grace ſhall beat them backe
by ſtrength of mightie arme:
14 Although

14 Although amid this water-floud
of ſurging waues of ſin,
We toſſed be among the rocks,
yet are not drown'd therein.

15 *For thou, ô Lord, art my refuge*
from troubles all that bee.
And though temptations of the world
about haue compaſt me;

Verſe. 7.
Tues refugiũ meũ à tribulatione, quæ circundedit me.

16 I not regard intiſements theirs,
nor threats that they ſhall make:
For why my faith aſſureth me
that thou my part wilt take.

17 Thou, Lord, art onelie my defenſe,
my ioy is all in thee,
Thou ſhalt me compaſſe round about,
and ſafe deliuer mee.

Exaltatio mea, erue me à circundantibus me.

18 The tabernacle of my ſoule
is round about me ſet
With enimies, ſuch as doo ſeeke
my hindrance and my let.

19 But yet, ô Lord, thy prouidence
ſhall me deliuer ſtill,
And from all dangers me defend,
after thy holie will.

20 *Thou wilt informe and ſhew to me*
the way that I ſhould go:
This life is but a pilgrimage
I paſſe in to and fro.

Verſe. 8.
Intellectũ tibi dabo, & inſtruãte in via hac qua gradieris.

21 Of this way Lord, thou art the end,
and marke whereat I ſhoot;

Grant that I may this voiage paſſe,
and foes of mine confute;
22 And in the running of my courſe,
my faith ſo ſtrong may bee;
That I may haue one of thoſe games
of immortalitie.

Firmabo ſuper te oculos meos.

23 *Thus ſhall thine eie of ſtrong defenſe*
on me be fixed ſure,
And I with ioy ſhall able be
this trauell to endure.
24 For, Lord, if ÿ ſhouldſt turne thy face
or caſt thine eie aſide,
I ſhould not able be to run,
nor labor this abide:

Verſe. 9. *Nolite fieri ſicut equus & mulus, quibus nõ eſt intellectus. In chamo & fræno maxillas eorum conſtringes, qui nõ approximabũt ad te.* Verſ. 10. *Multa flagella peccatoris.*

25 *But ſhould be as the horſſe and mule,*
that vnderſtanding want:
Such, of thy grace, faith, and good works,
both barren be and skant.
26 They are too proud and ſcornfull eke,
thy lawes to hold and keepe,
The luſts and pleaſures of the fleſh,
ſo lulleth them aſleepe.
27 *But yet the mouths of ſuch wild beaſts,*
thou Lord with bit and brake
Shalt ſnaffle them with chaine and curb,
that doo thee ſo forſake.
28 *For great and manie are the plagues*
of thoſe that ſinners bee,
By means whereof a number, Lord,
are turned vnto thee.

29 Agn

29 And thou, ô Lord, that didſt thē plage
for their correction,
Wilt alſo giue them comfort great,
and conſolation.
30 *And he that truſteth in the Lord,*
he ſhall be compaſt in
With mercie and remiſſion
of all his former ſin.
31 *Be glad therefore ye righteous,*
and in the Lord reioice:
For he by grace hath made you iuſt,
through his moſt louing choice:
32 Which were before, ſtifnecked, proud,
now gentle, meeke and mild;
Not by your merits, but by grace,
as father to his child.
33 *All you that be vpright of hart,*
in God reioiſe alſo:
And to his will ſubmit your will,
in anguiſh, paine, and wo.
34 And as S. Paule th'apoſtle was
made glad in his diſtreſſe,
So Lord in all extremitie
grant me the like ſucceſſe: *Amen.*

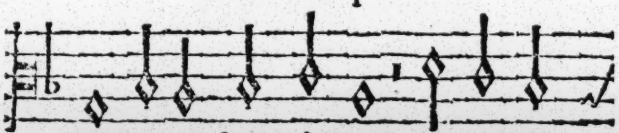
Sperātem autem in domino miſericordia circūdabit.

Verſ. 11. *Lætamini in domino, & exultate iuſti.*

Et gloriamini omnes recto corde.

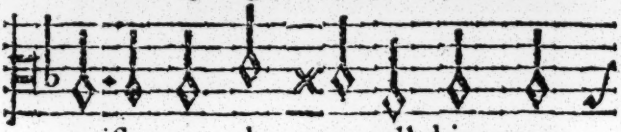
*Domine ne in furore. Pſal.*38.

The firſt part.

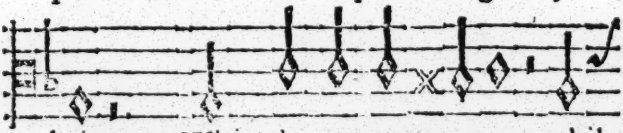


1. Within my ſoule, ô Lord, doe manie

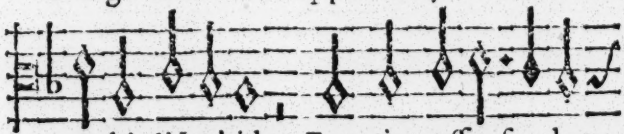
troubles ſpring, Sometime by feare of



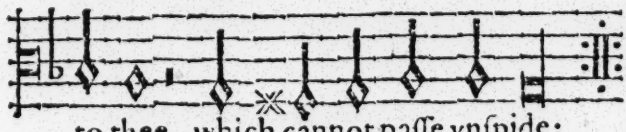
puniſhment, that temprall things may



bring: 2. Which happen may to me, while



I this life abide, For mine offenſes done



to thee, which cannot paſſe vnſpide:

3 Some-

3 Sometime, ô Lord, by feare
of ſickneſſe and diſeaſe,
Which here we ſuffer for his guilt,
that firſt did thee diſpleaſe:
4 Sometime againe by feare
of death that follow muſt,
Which in a time vnlooked for,
ſhall all conſume to duſt:
5 And laſt by feare, ô Lord,
of euerlaſting paine,
Which I by ſin haue well deſeru'd
therein for to remaine.
6 But yet, ô bleſſed Lord,
when thou ſhalt angrie be;
In furie thine correct me not,
nor powre thy wrath on me.
7 And though thy bowe be bent,
with arrow ſet therein,
And readie thou my ſoule to wound,
for my committed ſin:
8 Yet let thy mercie mooue
with ruth on me I craue;
Bicauſe thou knoweſt I can not giue
the thing that I not haue.
9 For thou muſt firſt me giue,
yer I can giue to thee:
For of my ſelfe, and from my ſelfe,
coms but iniquitie.
10 *Thine arrowes, I confeſſe,*
ſo deepe haue pearſt my hart,

Verſe. 1.
Domine ne in furore tuo arguas me, neque in ira tua corripias me.

Verſe. 2.
Quoniam ſagittæ tuæ infixæ ſunt mihi

That med'cine none, ne other craft
can ſeuer them apart.
11 For if by craft I might
theſe wounds make whole againe,
And ſo eſcape eternall death,
and euerlaſting paine;
12 My feare ſhould be the leſſe,
my ioy a great deale more:
But thou, ô Lord, the leach muſt be,
for ſickneſſe mine and ſore.
13 *Thy hands thou haſt inforſt,*
ſo heauie vpon me,
As death with dart, I know right well,
cannot auoided be.
14 O death! Vnto the man
that ſubſtance hath at will,
How ſharpe and bitter is thy dart,
When thou comſt him to kill?
15 *Lord in my fleſh I feele*
no health there is at all,
For when I thinke moſt ſure to ſtand,
I readieſt am to fall.
16 But bleſſed are thoſe men,
which neuer did offend
In ſinfull luſts; but haue themſelues
kept cleane vnto the end.
17 For in their ſoules they find
great quietneſſe and reſt,
And euerie thing they take in hand,
dooth turne vnto the beſt:

t confir-
aſti ſu-
er me ma
um tuã.

erſe. 3.
Nõ eſt ſa-
itas in
arne mea.

18 But

18 But contrarie to thoſe,
that ſpend the daie and night
In exerciſe of wickednesſe,
and take therein delight.
19 For they in conſcience feele
ſuch buſineſſe, broile, and ſtriſe,
That for to thinke vpon their ſinne,
a hell is to their life.
20 O Lord, among thoſe ſort
my ſelfe haue gone aſtraie,
And from the face of anger thine,
could neuer flee awaie:
21 Yet thou haſt ſuffred me,
and giuen me grace at laſt,
For to acknowledge all my faults,
and wicked life now paſt.
22 *My bones were void of reſt,*
by reaſon of my ſin,
And all my bodie greeued was,
without and eke within.
23 Sinne may well be compar'd
vnto a ſerpent vile,
Which with his bodie, head, and taile,
dooth manie one beguile.
24 For where the ſerpents head
to enter dooth begin,
There all the bodie with the taile,
apace comes ſliding in.
25 The motion firſt to ſinne
vnto the head applie,

A facie ira tua.

Non eſt pax oſſib meis a fa cie pecca torum m orum.

And when the hart consents thereto,
then is the bodie nie.
26 The fact once being done,
then is the serpents taile,
With head and bodie entred in,
where he must needs preuaile.
27 *For why, this serpent sinne*
so high himselfe doth reare,
Aboue my head, the weight of whom
is more than I can beare.
28 And this by sufferance came,
by licence that I gaue,
This serpents head into my soule
his entrance first to haue
29 For now hath he brought in,
his bodie, taile, and all;
And therewith dooth surcharge my soule
that she is like to fall.
30 The burthen is so great,
that manie times (alas)
She is compeld to doo the thing
she would not bring to passe.
31 Too hard it is for me
this serpent to expell;
It must be thou, ô mightie king,
the strength of Israëll.
32 Thou that the diuels drau'st foorth,
out of the men possest,
Vouchsafe this serpent to expell,
and set my soule at rest.

33 Thy

Verse. 4. Quoniam iniquitates meæ supergressæ sunt caput meum: & sicut onus graue grauatæ sunt super me.

33 Thy grace muſt worke in me
to be contrite in hart,
And this from thee, to me muſt come,
withouten my deſart.

34 *My bones corrupted are,*
and putrifide ſo ſore;
By reaſon of my follies paſt,
that wo is me therefore.

35 The marks of my old ſinnes
doo rotten wax againe,
And freſh and greene they doo appeare,
to further more my paine.

36 *By reaſon of my ſinne,*
I am a wretch becum,
Setting my mind on earthlie things,
like beaſt both brute and dum.

37 *And crooked am I made,*
vnto the verie end:
The daie throughout continuallie
with wo and greefe I ſpend.

38 Becauſe I am throwne downe,
and not compeld thereto;
No violence did me inforce
thus wickedlie to doo.

39 It was my will, which led
intelligence awrie;
And that which reaſon willed me,
the ſame did I denie.

40 Will is the middle part,
Lord, of my ſoule, I know:

Verſe. 5.
Putruerũt & corruptæ ſunt cicatrices meæ à facie inſipiẽtiæ meæ.

Miſer factus ſum.

Verſe. 6.
Et curuatus ſum vſq; in finem, totà die contriſtatus ingrediebar.

And I my will for to exalt
did reaſon ouerthrowe.

Verſe.7. *Quoniam lumbi mei impleti ſunt illuſionibus.*

41 *Whereby my loines are full,*
that is, my fleſh, to ſaie,
Replet is with illuſions,
that me deceiue alwaie.

42 Ah wicked fleſh of mine,
that dooth my ſoule entiſe!
Thou hurt'ſt thy ſelfe, offend'ſt my God,
by thy lewd exerciſe.

43 And by this luſt of mine,
no health is in my fleſh,

Non eſt ſanitas in carne mea.

For ſinne my ſoule and bodie greeues
ſtill daie by daie afreſh.

Verſe.8. *Afflictus ſum, & humiliatus ſum nimis. Rugiebã à gemitu cordis mei.*

44 My ſoule tormented is,
by ſight of mind vncleane;
My bodie weake and feeble brought,
through luſt made bare and leane.

45 *Thus I afflicted ſore*
and verie low am brought;
And am a bondman vnto ſinne,
in word, in deed, and thought.

46 This ſinne ſo ſetled is,
that it will not depart,
Which cauſeth me *To roare and crie,*
with ſorrow from my hart.

Verſe.9. *Domine corã te eſt omne deſiderium meum, & gemitus meus à te non eſt abſconditus.*

47 *O Lord, the great deſire,*
that doth proceed from mee,
And mourning much that I doo make,
not hidden is from thee.

48 Thy

48 Thy ſight is of great ſtrength,
for end thereof is none,
And be the diſtance nere ſo far,
thy power and ſtrength is one.
49 Thy ſight, ô God, attains,
to diſtance all that bee,
And makes no change of more or leſſe,
as is with vs we ſee.
50 *My hart is troubled ſore,*
my ſtrength is gone me fro;
Likewiſe the ſight of both mine eies
from me is gone alſo.
51 The tribulations great,
wherewith my ſinfull hart
Is vext, and troubled night and day,
about in eu'rie part;
52 Is, Lord, for feare of thee,
and of thy puniſhment,
Which thou ſhalt render vnto me,
for this my life miſpent.
53 O Lord, remoue from me,
this cloudie miſt of mine,
And with thy grace and mercie mixt
annoint my dusked eine;
54 That I the way may ſee,
wherein thou haſt delight,
And in the ſame my ſteps direct,
to walke both day and night: *Amen.*

Verſ. 10. *Cor meum conturbatum eſt, dereliquit me virtus mea & lumen oculorũ meorum, & ipſum non eſt mecum.*

The

The ſecond part.

MY wretchedneſſe, ô Lord,
is more than may be ſaid;
It's not alonelie greefe of hart,
that maketh me diſmaid;
2 Ne feebleneſſe of ſtrength,
depreſt with vices all,
Nor in the blindneſſe of my ſoule,
which readie is to fall:
3 But otherwiſe it coms,
and ſtill increaſeth more,
That is, where I thought comfort find,
is turned to my ſore.
4 *My friends and neighbours, Lord,*
in whom I put my truſt,
Againſt me altogither ſtood,
and ſhewd themſelues vniuſt.
5 *And they that ſtood me next,*
far off got them awaie;
And ſuch as waited for my life,
ſet on me as a praie.
6 The force of wicked feends,
ô Lord, is verie ſtrong:
No earthlie power is like to theirs,
if thou them ſuffer long
7 To exerciſe their force,
on ſinners all that bee;
Not one among ten thouſand ſhall
be left aliue to thee.

Verſe. 11. *Amici mei, & proximi mei aduerſum me appropinquabant & ſteterunt.*

Verſe. 12. *Et qui iuxta me erant de longè ſtetерunt; & vim faciebant, qui quærebant animam meam.*

8 They

8 They ſtudie to deceiue,
by worldlie pleaſures vaine,
And ioies ſuch as the fleſh deſires,
to bring vs endleſſe paine.

9 *Theſe, Lord, haue ſought for me,*
and wrought me ill the while,
And with deceitfull vanities
did dailie me beguile.

10 Lord manie times I feele,
when I thus tempted am,
Such pleaſures ſpring, I ioy thereat,
not looking whence they cam:

11 Or at the leaſt, ô Lord,
I would not vnderſtand,
Ne ſee the ſnares for me were laid,
to bring me vnder hand.

12 The pleaſures of the fleſh
ſo ſweet ſounds in mine eare,
That what is ſpoken there againſt,
I liſt not for to heare:

13 *But as one being deafe,*
with ſilence paſſe awaie,
And as a man that dumbe is borne,
haue not a word to ſaie,

14 In deede I muſt confeſſe
my ſelfe, I haue not fought,
Nor ſpake againſt my wickedneſſe,
in ſort ſuch as I ought.

15 *But as one deafe and dumbe,*
that ſinne no time would blame,

Et qui inquirebant mala mihi, loquuti ſunt vanitates; & dolos toto die meditabantur.

Verſ. 13.
Et ego tã quam ſurdus non audiebam, & ſicut mutus non aperiens os ſuum.

Verſe. 14.
Et factus ſum ſicut homo non audiẽs, & nõ habens in ore ſuo redargutiones.

Ne

Ne open would mine eares to heare,
how to auoid the same.

16 Yet true it is, ô Lord,
let man his faults confesse,
With sighes and sorrow from his hart,
he did thy lawes transgresse:
17 Yea, let him doo his best,
and satisfaction make;
And yet if he be void of hope,
thou wilt him sure forsake.
18 For Iudas sorrow made,
when he had thee betraid,
And did restore the siluer backe,
and downe againe it laid:
19 He openlie confest,
he sinned grecuouslie,
In that he had falslie betraid,
the innocent to die;
20 And wanting hope, we see,
into despaire he fell,
And hang'd himselfe vpon a tree,
among the rauens to dwell.
21 Hope is the gift, ô Lord,
that from thy grace proceeds; (loue
And grace brings faith, and faith brings
from whom spring fruitfull deeds.
22 *And for because that I*
did alwaies hope in thee,
Thou wilt me heare, ô Lord my God,
and safe deliuer me.

Vers. 15. *Quoniam in te domine speraui, tu exaudies me domine deus meus.*

23 My hope is firmelie fixt,
and cannot be remoou'd;
Bicauſe thy grace aſſureth me,
my faith is not diſproou'd.

24 *This haue I ſaid, ô Lord,*
leaſt anie time at all,
Mine enimies ſhould ouer me
triumph to ſee me fall.

25 *For whiles my feet did ſlide,*
againſt me much they ſpake;
That is to ſaie, whiles my deſires,
the waie to ſinne did take,

26 And were from thee remoou'd
to follow lothſome luſt;
Then did mine enimies reioiſe,
to ſee me in the duſt.

27 But Lord, I me ſubmit,
vnto thy diſcipline,
And meekelie take correction thine,
for old offenſes mine.

28 *And haue my ſelfe prepard*
vnto the whip of paine,
Whereby my greefe and dolor may
ſtill in my ſight remaine.

29 And, Lord, thou knoweſt of old,
there is no good in me;
Not one man good vpon the earth,
not one ſeekes after thee.

30 Among thy choſen ſort,
vnfaithfulneſſe was found,

Like-

Verſ. 16. *Quia dixi ne quando ſupergaudeãt mihi inimici mei: & dũ cõmouentur pedes mei, ſuper me magna loquuti ſunt.*

Verſe. 17. *Quoniam ego in flagella paratus ſum, & dolor meus in conſpectu meo ſemper.*

Likewiſe among thy Angels bright
were thouſands caſt to ground:
31 Then how much more (alas)
of wretches ſuch as I,
That dwell in houſes made of clay,
muſt ſinne continuallie?

Verſ. 18. *Quoniam iniquitatẽ meam annunciabo; & cogitabo pro peccato meo.*

32 *I will confeſſe to thee*
all mine vngodlineſſe;
And for my ſinnes will take more thought
than well I can expreſſe.
33 And yet, o Lord, thy grace
muſt worke this good in mee;
By which I ſtedfaſtlie beleeue
I choſen am of thee.
34 For now by grace I mind
my ſinfull life t'amend,
And vnto vertue will applie
my life vnto the end.
35 I ſee the follies paſt,
wherein I tooke delight,
To be both vile, wicked and nought,
and odious in thy ſight.

Verſ. 19. *Inimici autem mei viuũt, & cõfirmati ſunt ſuper me; & multiplicati ſunt, qui oderunt me iniquè.*

36 *And though my foes doo liue,*
and ouer me made ſtrong,
And they which hated me are great
and doo me trouble wrong:
37 No maruell it's, ô Lord,
for why they mightie bee,
And are, except thy grace aſſiſt,
too ſtrong alwaies for mee.

38 They

38 They haue long time deuis'd
deceitfull craftie gins,
And by the ſame haue ouerthrowne
the ſtrongeſt in their ſins.
39 If anie time I flee
repentance for to find,
Then one of theſe malicious ſpirits
aſſaileth ſtreight my mind;
40 And with deuiſes new,
and frauds that be vnknowne
He craftilie doth me ſubdue,
and ſo makes me his owne.
41 *Thus, Lord, when I am bent,*
thy goodneſſe to purſue,
Mine enimies doo me detract,
and breed my bale anew.
42 The wicked feend (alas)
doth manie times me grieue;
The world alſo doth follow me,
the daies I haue to liue;
43 The fleſh doth me prouoke
with luſt both lewd and nought:
Thus by theſe three mine enimies,
I am in thraldome brought.
44 *Yet, Lord, forſake me not,*
ne let thy grace depart;
Leaſt that mine enimies vnawares
doo thorough pearſe my hart.
45 And though ſometime, ô Lord,
thy preſence thou withdraw,

Verſ. 20. *Qui retribuunt mala pro bonis, detrahebant mihi, quoniã ſequebar bonitatem.*

Verſ. 21. *Ne derelinquas me domine Deus meus, ne diſceſſeris à me.*

Whereby

Whereby the feend may entrance make,
and bring me more in awe:
46 Yet, Lord, thy grace reſtore
to me poore wretch againe;
That I thereby may him reſiſt,
to make his trauell vaine.

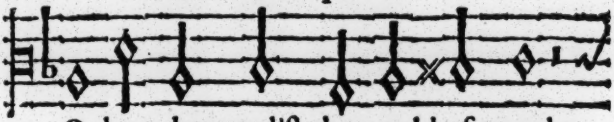
Verſ. 22. *Intẽde in adiutoriũ meum domine deus ſalutis mee.*

47 *Giue heed therefore my God,*
which art my helpe and health,
Whoſe mercie, and whoſe goodnes ſhewd
is to my ſoule cheefe wealth.
48 Giue temporall health, ô Lord,
as vnto thee ſeemes beſt;
And to my ſoule thy ſauing health,
in heauen with thee may reſt: *Amen.*

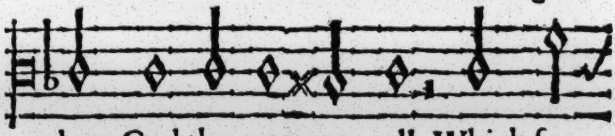
Miſerere

*Miſerere mei. Pſal.*51.

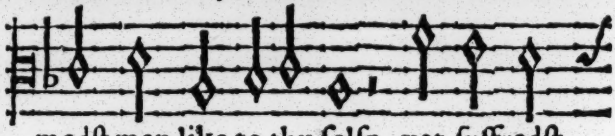
The firſt part.



1. O thou that mad'ſt the world of nought,

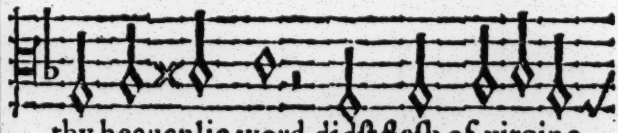


whom God thy creatures call, Which for-

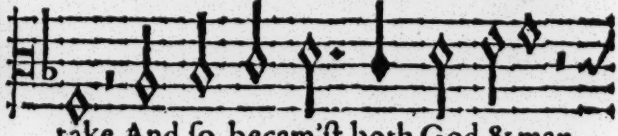


medſt man like to thy ſelfe, yet ſuffredſt

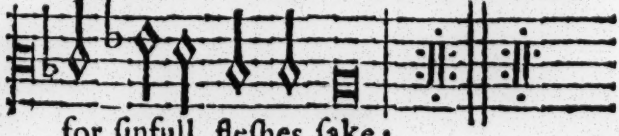
him to fall: 2. Thou God, which by



thy heauenlie word, didſt fleſh of virgine



take, And ſo becam'ſt both God & man,



for ſinfull fleſhes ſake:

3 O thou that ſawſt when man by ſin
to hell was ouerthrowne,
Didſt meekelie ſuffer death on croſſe,
to haue thy mercie knowne:
4 Thou God, which didſt the Patriarks
and fathers old diuine,
From time to time preſerue and keepe,
by mercie great of thine:
5 O thou that Noah keptſt from floud,
and Abraham daie by daie,
As he along through Aegypt paſt,
didſt guide him in the waie:
6 Thou God that Lot frō Sodoms plague
didſt ſafelie keepe alſo,
And Daniel from the lions iawes,
thy mercie great to ſhow:
7 O thou good God, that didſt diuide
the ſea like hils to ſtand,
That children thine might thorough pas
from cruell Pharaos hand;
8 So that when Pharao and his hoſt,
thy children did purſue,
Thou ouerthrewſt them in the ſea,
to proue thy ſaiengs true:
9 O thou that Ionas in the fiſh
three daies didſt keepe from paine,
Which was a figure of thy death,
and riſing vp againe:
10 I ſay, thou God, which didſt preſerue
amidſt the fierie flame,

The

The three yoong men, which ſang therin
the glorie of thy name:

11 *Thou God haue mercie on my ſoule,*
thy goodneſſe me reſtore,
And for thy mercies infinit
thinke on my ſinne no more.

12 O Lord the number of my ſins
is more than can be told,
Wherefore I humblie doo deſire
thy mercies manifold.

13 For ſmall offenſe thy mercie ſmall,
may ſoone ſmall faults ſuffice,
But I (alas) for manie faults
for greater mercie cries.

14 And though the number of my ſins,
ſurpaſſe the ſalt ſea ſand,
And that the filth of them deſerue,
the wrath of thy iuſt hand:

15 Yet doo thy mercies far ſurmount,
the ſins of all in all,
Thou wilt with mercie vs relieue,
for mercie when we call.

16 Right well I know, man hath no power
ſo much for to tranſgreſſe,
As thou with mercie maiſt forgiue
through thine almightineſſe.

17 I doo confeſſe my faults be more
than thouſand elſe beſide,
More noiſome, and more odious,
more fowler to be tride,

Verſe. 1. *Miſerere mei Deus ſecundum magnam miſericordiam tuã: & ſecundum multitudinem miſerationum tuarum dele iniquitatẽ meam.*

18 Than

18 Than euer was the lothſome ſwine,
or menſtruall cloth beeraid:
To thinke thereon my wofull ſoule,
(alas) is yet afraid.
19 Wherfore, good Lord, doo not behold
how wicked I haue bin,
But waſh me from my wickedneſſe,
and clenſe me from my ſin.
20 The Iſraëlits being defil'd
durſt not approch thee nie,
Till they their garments and themſelues
had waſhed decentlie.
21 The Prieſts alſo eke clenſed were,
yer they thy face would ſee,
Elſe had they periſht in their ſin;
ſuch, Lord, was thy decree.
22 Alas how much more need I then
to craue while I am heere,
To waſh my foule and ſpotted ſoule
that it may cleane appeere?
23 Polluted cloths with filth diſtaind
doo manie waſhings craue,
Yer that the launder can obteine
the thing that he would haue.
24 My ſoule likewiſe (alas) dooth need
thy manie dewes of grace,
Yer it be cleane; for cankred ſinne
ſo deepe hath taken place.
25 The leproſie that Naman had,
could not be doone awaie,

Till

Verſe 6. *Ampliùs lauame ab iniquitate mea, & à peccato meo munda me.*

Till he ſeuen times in Iordan floud
had waſht him daie by daie.
26 How manie waters need I then
for to be waſhed in,
Yer I be purged faire and cleane,
and clenſed from my ſin?
27 But, Lord, thy mercie is the ſope,
and waſhing lee alſo,
That ſhall both ſcowre & clenſe the filth
which in my ſoule dooth grow.
28 Why ſhould I then (alas) deſpaire
of goodneſſe thine to mee,
When that thy iuſtice willeth me
to put my truſt in thee?
29 Thy promiſe, Lord, thy mouth hath paſt,
which cannot be but true,
That thou wilt mercie haue on them,
that turne to thee anew.
30 I know, when heauen and earth ſhall paſſe,
this promiſe ſhall ſtand faſt:
Wherefore into thy Maieſtie,
I offer now at laſt,
31 An hart contrite and ſorrowfull,
with all humilitie;
For heinous ſins by it conceiu'd
through mine iniquitie.
32 *I doo acknowledge all my faults,*
my ſinnes ſtand me before;
I haue them in remembrance, Lord,
and will for euermore.

Verſe 3.
Quoniam iniquitatẽ meam ego cognoſco, & peccatũ meum contra me eſt ſemper.

33 Becauſe

33 Bicauſe thou ſhouldſt the ſame forget
I ſtill doo thinke thereon,
And ſet it vp before my face,
alwaies to looke vpon.

Verſe. 4. *Tibi ſoli peccaui, & malum coram te feci.*

34 *Againſt thee onlie haue I ſind*
and done ill in thy ſight;
In whom it lies to puniſh me,
or to forgiue me quight.
35 But ſure my hope is firmelie fixt,
that thou wilt me forgiue;
For with thine honour ſhall it ſtand,
to ſuffer me to liue:

Vt iuſtificeris in ſermonibus tuis, & vincas cũ iudicaris.

36 *That all the world may witneſſe thee*
a iudge moſt iuſt to bee,
For that thou wilt thy promiſe keepe,
to all that truſt in thee:
37 That is, our ſins thou wilt remit,
and cleane forget them all,
And bend thine eares vnto our plaints,
when we vpon thee call.

The ſecond part.

Verſe. 5. *Ecce enim in iniquitatibus cõceptus ſum & in peccatis concepit me mater mea.*

O Lord conſider with thy ſelfe,
what metall I poſſeſſe;
Behold in ſinne I was conceiud,
and borne in wickedneſſe,
2 From Adam firſt this ſin was drawne,
whereby I am made prone
To doo the ill ſhould thee offend,
and let the good alone.

3 Yea,

3 Yea, manie a time I am ſo drawne
to doo I would not doo,
And that I would I leaue vndoone,
for want of might thereto;
4 Such is, ô Lord, the ſtrength and force
of my concupiſcence:
But yet of greater force than this,
is, Lord, thine indulgence,
5 For thou wilt mercie ſhew to them,
that mercie doo require;
And wilt not turne thy face from ſuch
as mercie doo deſire.
6 Surelie of honor more is thine,
through pitie men to ſaue;
Than by thy iuſtice to condemne
ſuch as deſerued haue.
7 Therefore, ô Lord, receiue me now,
which doo my ſelfe accuſe;
To th'end thou ſhouldſt my ſins forgiue,
and all my faults excuſe.
8 O Lord, I doo not hide my ſins,
but ſhew them vnto thee;
Bicauſe thou ſhouldſt thy mercie grant,
as thou haſt promiſd mee.
9 For neuer yet thou haſt beene found
in anie word vniuſt,
Ne canſt thou now begin at me,
ſince that in thee I truſt.
10 *Thou, Lord, haſt euer loued truth,*
and truth thou art moſt ſure,

Verſe. 6. *Etenim veritatem dilexiſti.*

Thou art the verie veritie
for euer to endure.
11 Thou promiſedſt to Abraham,
his ſeed to multiplie,
Euen as the ſtars, and as the ſand
that in the ſea dooth lie.
12 To Iſhac and to Iacob eke,
like promiſe didſt thou make;
And thou the ſame performed haſt,
for this thy promiſe ſake.
13 Thou promiſedſt to Ioſue,
to ſtrength him with thine hand;
And ſo he ſlue the Chananites,
and did diuide their land.
14 To Gedeon thou promiſe mad'ſt,
that he ſhould ſet at large
The Iſraëlites, which were in thrall,
and in their en'mies charge.
15 When Ezechias lay ſore ſicke,
and well nie at deaths dore;
Thou promis'dſt him his health againe,
to liue fifteene yeares more.
16 Thus haſt thou kept thy promiſes,
to thouſands elſe beſide;
Who haue repoſed truſt in thee,
thou haſt not helpe denide.
17 Euen ſo, good Lord, thy promiſe keepe
with me that am vniuſt,
A ſcabbed ſheepe, one of thy flocke,
and ouerchargd with luſt.
18 Which

18 Which of long time haue run aſtraie,
the time ſince I was borne,
Yet now returnd with heauie hart,
that's with repentance torne.

19 Thus hath thy grace now called me,
with mercie of thine hand;
And what thy will and pleaſure is,
by grace I vnderſtand.

20 *Thou haſt reuealed vnto me*
the things that be vnknowne,
The ſecret points of wiſedome thine
thy grace to me hath ſhowne.

Incerta & occulta ſapientiæ tuæ manifeſtaſti mihi.

21 The myſteries that hidden were
within thy ſacred word,
Thou haſt to vs made manifeſt,
by Ieſus Chriſt our Lord.

22 I am now fed with bread of life,
that ſhall my hunger ſlake;
And from dame wiſedoms water-ſprings
my drinke I often take.

23 Now wiſdome hath caſt out hir floud,
the plants all watred bee,
And ſtill ſhe ſeekes to lighten thoſe,
that put their truſt in thee.

24 Of this hir floud S Paule did drinke,
and he vs taught therebie,
Thy wiſdome, Lord, which ſecret was,
and hidden long did lie:

25 As thou to him didſt manifeſt,
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by thy free ſpirit before,

Incerta & occulta ſapientiæ tuæ manifeſtaſti mihi.

Which ſearcheth out the verie depth
of ſecrets thine and ſtore.
26 Of this, Lord, part I taſted haue,
through mercie ſhewd to me,
And am now taught by them to know,
mine owne infirmitie:
27 And by it am I taught likewiſe
thy goodneſſe for to know,
Beſeeching thee this worke begun,
may neuer part me fro.
28 So that the light which kindled is,
in me by thy great grace,
May ſo increaſe, as darkneſſe, Lord,
may neuer more take place.

The third part.

erſe. 7. *Aſperges me domine hyſſopo & mundabor: lauabis me, & ſupra niuem dealbabor.*

WIth hyſſope, Lord, beſprinkle me,
and clenſe me from my ſin:
More whiter then ſhall I be made,
than euer ſnow hath bin:
2 Thou didſt command this herbe with
a ſprinkle for to be, (blood
To ſprinkle ſuch as clenſed were
from lothſome leproſie.
3 A bundle of this herbe, ô Lord,
thou didſt command alſo
To dip in blood of ſimple ſheepe,
and therewithall to ſhow
4 Vpon the doore-poſts of the houſe,
the ſlaier might it ſee,

Wherby

Wherby the plague might ſhun the place
and from thy people flee.
5 Theſe vnto vs doo repreſent
the blood of thy deere Sonne,
Without the which no man is cleane,
what euer can be donne.
6 And he that marks his ſoule therewith
and puts his truſt therein,
The ſlaier hath no power to hurt,
nor plague him for his ſin.
7 If with this grace thou ſprinkle me,
I ſhall be white I know;
And though as blood my ſins appeare,
they ſhall be like the ſnow:
8 Yea, though my ſins as purple were
or as the ſcarlet die,
Thy grace ſhall make them as the wooll,
t'appeare before thine eie.
9 *Then ſhall I heare the words of ioy,*
of gladneſſe ſo likewiſe,
That Nathan to king Dauid ſpake,
whom thou didſt not deſpiſe.
10 That is, My ſins are now put out,
what euer I haue donne,
And are forgiuen me quite and cleane,
by Ieſu Chriſt thy ſonne.
11 Then ſhall I heare the words Chriſt ſpake
to him the palſie had;
My ſonne thy ſins are thee forgiuen,
ariſe, go home, be glad.

Verſe. 8
Auditu
meo dab
gaudiũ
lætitiam

12 Then ſhall I heare thee alſo ſpeake
by inſpiration,
Whereby I ſhall be comforted
in tribulation.
13 Yea, Lord, *The bones thou broken haſt,*
ſhall then againe reioice,
Through working of thy heauenlie grace
and ſweetneſſe of thy voice:
14 That is, The powers of my poore ſoule
whom ſin ſo weake hath brought,
Whereby it wanted power to worke
the good it long time ſought,
15 Shall then recouer that was loſt,
and be reuiu'd againe,
And through the quickning of the ſpirit
ſin ſhall no more remaine.
16 Wherefore, *Thy face turne from my ſins,*
and wipe my faults awaie,
And eke all mine iniquitie;
moſt humblie I thee praie:
17 I meane the face of iuſtice thine,
wherewith thou dooſt behold
The ſins we dailie doo commit,
to puniſh manifold:
18 This face, good Lord, turne ỹ from me
and from the faults I make,
And them forget, and me forgiue,
for thy great mercie ſake.
19 But, Lord, the face of mercie thine,
from me turne not awaie,

Et exultabũt oſſa quæ contriſti.

Verſe. 9.
Auerte faciem tuam à peccatis meis, & omnes iniquitates meas dele.

But

But therewithall behold me ſtill,
and helpe me daie by daie.
20 For what am I, if that thy grace
thou take awaie from mee?
A bondman vnder ſinne and death,
and caſt awaie of thee.
21 And euerie man thy grace that wants
ſhall haue an hart of ſtone,
As Pharao had, after thy grace
departed was and gone.
22 He ſhall both ſee and heare indeed,
yet ſhall be deafe and blind;
His eares and eies ſhall ſtopped be,
the truth he ſhall not find.
23 His hart likewiſe ſhall frozen be,
or as the ſtonie wall;
He ſhall thy creatures like and loue,
and loue not thee at all:
24 Yea, ſuch a hart, ô Lord, in me
long time hath taken place,
Which no waie can be mollifide,
but by thy ſpeciall grace.
25 Wherefore I praie thee hartilie,
remooue this hart from me;
And, Lord, in me a new hart make,
that flexible may be:
26 A fleſhie hart, both ſoft and meeke,
an hart that I may knowe
Thou art the Lord, without whoſe grace
no goodneſſe I can ſhowe.

Verſ. 10
Cor mu
dum cre
in me de

27 This grace it is that muſt reuiue,
a right ſpirit, Lord, in me,
My ſpirit through ſinne is crooked made,
and lothſome for to ſee.

Et ſpiritũ rectum

Innoua in viſceribus meis.

28 *Make it vpright therefore to be,*
and that decline it may
From worldlie pleaſures light and vaine,
that vaniſh ſoone away.
29 Vouchſafe, ô Lord, to heauenly things
my ſpirit may ſtill aſpire,
And with thy grace repleniſht be,
moſt humblie I deſire.
30 Let neither yet aduerſitie,
nor worldlie wealth alſo
Plucke downe my ſpirit, nor hinder it,
where it deſires to go.

Verſ. 11.
Ne proij-cias me à facie tua; & ſpiritũ ſanctum tuũ ne au-feras à me.

31 *Nor caſt me off at anie time,*
from preſence of thy face;
Ne take from me thy holie ſpirit,
ô Lord in anie caſe.
32 My ſins, good Lord, behind thee caſt,
there euer to remaine:
But caſt not me from thy ſweet face,
as thou didſt wicked Caine.
33 Nor from thy fauour caſt me ſo,
as thou didſt caſt king Saule,
For if that I thy preſence looſe,
I cannot chooſe but fall.
34 O Lord how ſweet and gratious
is this thy ſpirit moſt pure!

It

It leadeth thoſe that loueth thee,
where righteous folke endure.
35 Grant, Lord, that this thy holie ſpirit
may dwell within me ſtill,
And me confirme in righteouſneſſe,
according to thy will.

The fourth part.

O *Lord my God, reſtore to me*
thy ſauing health againe,
And ſtabliſh me with thy cheefe ſpirit,
that it may ſtill remaine.
2 My ſins, ô Lord, haue beene the cauſe
that I thy grace did want,
And when thy grace departed was,
I found thy ſpirit but ſcant:
3 The loſſe wherof did greeue me much,
and by the ſame I found
All goodneſſe gone, all wickedneſſe
within me to abound.
4 For light and darkneſſe may not be
at one time in one place;
No more may ſinne and wickednes
aſſociate be with grace.
5 Wherefore, the greatneſſe of my loſſe
hath made my greefe the more;
And where in ſinne I had delight,
I now repent it ſore.
6 Behold therefore, moſt mightie God,
mine inward greefe of mind;

Verſ. 12. *Redde mihi lætitiã ſalutaris tui, & ſpiritu principali confirma me.*

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And of thy goodneſſe me reſtore,
to that I cannot find:
7 I meane thy holie ſacred ſpirit,
which I through weakeneſſe loſt,
Mine enimies were ſtrong and fierce,
and cruellie me toſt:
8 So that my ſoule too feeble was,
their power for to withſtand;
Good Lord in grace yet once againe
confirme me with thy hand:
9 And let thy ſpirit no more depart,
no Lord, not when I die,
But that it may ſtill with my ſoule
remaine continuallie.

Verſ. 13. *Docebo iniquos vias tuas; & impij ad te conuertẽtur.*

10 *Then ſhall I ſtedfaſtlie inſtruct*
the wicked in thy waie,
Whereby they may to thee returne,
that long haue gone aſtraie.
11 I will my ſelfe put foorth, ô Lord,
to ſinners all that bee,
As an example them to cauſe
for to returne to thee.
12 I will not ceaſe for to declare
thy iuſtice euerie where,
And of thy iudgement bring them all
in terrour and in feare.
13 And then will I againe extoll
thy mercies ouer all,
To plucke them from deſpairing, Lord,
leaſt any therein fall.

14 Thus

14 Thus ſhall I able be to doo,
being confirmd in thee,
By working of thy holie ſpirit;
which thou ſhalt put in mee.
15 Thy ſeruant Moſes was afraid
to go on meſſage ſent,
Till thou promis'dſt to be with him,
when he to Pharao went:
16 After which time he doubted not,
but foorth went on his waie,
Accompliſhing thy holie heſt,
as thou didſt bid him ſaie.
17 The ſeuentie elders of the hoſt,
to thee whom Moſes brought,
Till part of Moſes ſpirit they had,
were able to doo nought:
18 But after that, they propheſied,
and did thy people guide,
And ruled them with righteouſnes
and truth on euerie ſide.
19 Lord, Peter at a womans voice,
thy ſweet ſonne Chriſt denaid,
And readie was him to forſake;
he was ſo ſore afraid:
20 Vntill that thou reuiuedſt him
with this thy ſpirit of grace:
Yea, Lord, thy ſonnes Apoſtles all
were bidden for a ſpace
21 To bide within Ieruſalem,
in praier and in loue;

Till they were with thy holie ſpirit
fulfilled from aboue.
22 Wherfore ſend downe thy noble ſpirit
in me the ſame to be,
Verſ. 14. *Libera me de ſanguinibus deus deus ſalutis meæ.* *And from the guiltineſſe of blood,*
good God deliuer me.

The fift part.

THou God, that God art of my health,
deliuer me I praie,
From ſinne that I committed haue
againſt thee daie by daie.
2 A multitude of ſins there be
from fleſh and bloud that grow,
Which I through my concupiſcence
haue dailie done I know.
3 And this corruption is in me
by nature, as I find;
For what is he can make that cleane,
that is vncleane by kind?
4 How can a man of woman borne
be cleane? I faine would know;
The child that is but one daie old,
is yet vncleane alſo.
5 Thus fleſh and blood ſuch works bring
as ay corrupted bee, (foorth,
And therefore cannot heauen enioy,
nc dwell and reigne with thee.
6 Vpon corrupted nature mine,
ô Lord, powre foorth thy grace;

And

And from theſe bloods deliuer me,
and all my ſins deface.
7 Then, Lord, ſhall I be purged cleane
from all my wickedneſſe,
Which grant, good God, *So ſhall my toong exalt thy righteouſneſſe:*
8 In that thou mercie ſhewſt to me,
being a wicked man,
Giuing me grace penſiue to be,
my greeuous ſins to ſcan.
9 Making me iuſt that am vniuſt,
wherein thou God art found,
In mercie, truth, and righteouſneſſe
moſt perfect, ſure and ſound.
10 But yet, ô Lord, before my toong
thy righteouſneſſe can raiſe,
My lips and mouth thou open muſt,
whereby to ſhew thy praiſe.
11 For elſe, vnſeemelie praiſe will be,
where lips be lickt with ſin;
And where the mouth with wickedneſſe
is ſtuffed full within.
12 Good Lord, the Prophet Eſaie,
when he thy glorie ſawe,
Confeſt his lips to be vncleane,
and therefore ſtood in awe;
13 Vntill ſuch time a Seraphin
thou ſentſt, with burning cole
His lips to touch, and therewithall
he by and by was whole:

Et exaltabit lingua mea iuſtitiã tuam.

Verſ. 15. *Domine labia mea aperies, & os meum annũciabit laudẽ tuam.*

14 I meane that his vnrighteouſnes
was then forgiuen him quight,
And all his ſins and wickednes
was cleane put out of ſight.
15 O Lord my God, in ſuch a ſort
vouchſafe my mouth to tuch,
That I thy glorie may ſet foorth
to little and to much.

Verſ. 16. *Quoniã ſi voluiſſes ſacrificiũ, dediſſem vtiq; holocauſtis nõ delectaberis.*

16 *To offer ſacrifice to thee,*
or offrings burnt were vaine;
No pleaſure, Lord, haſt thou in them,
nor ought in them remaine.
17 They were but figures of that thing,
which now to paſſe is come,
That is, the liuelie ſacrifice
of Ieſus Chriſt thy ſonne.
18 To offer gold to thee, ô Lord,
or treaſure of the land,
It needeth not; ſith all the world
is thine, and at thy hand.
19 And yet I will not emptie come,
but offer vnto thee

Verſ. 17. *Sacrificiũ deo ſpiritus contribulatus & humiliatum deus non deſpicies.*

An humble ſpirit, with hart contrite,
for mine iniquitie.
20 *This ſacrifice, ô Lord, I know*
thou wilt no time deſpiſe;
But it behold, and looke thereon
with thy moſt gratious eies:
21 And, Lord, for ỳ there nothing ſhould
be left behind in mee,

Both

Both bodie, ſoule, and all hir powers
I offer vnto thee:
22 And as a liuelie ſacrifice,
as Ezechias did,
Such time as he thy fauour got,
and health recouerid.
23 The ſame did Marie Magdalen
offer in humble ſort:
The theefe alſo vpon the croſſe
to his endleſſe comfort.
24 Great numbers mo vnſpeakable
by this thy fauour wan;
And I, through grace, now penitent,
although a ſinfull man,
25 Doo claime no leſſe of mercie thine,
for to be ſhewd to me:
Bicauſe thou art, as then thou waſt,
and euermore ſhalt be.
26 *To Sion, Lord, likewiſe ſhew foorth*
thy fauour and thy grace;
That is, vnto thy faithfull flocke
diſperſt from place to place.
27 Such as depend on thee alone,
and doo themſelues forſake,
Vpon the walles of this thy fort
thou, Lord, muſt vndertake
28 Watchmen to ſet, continuallie
the ſame for to defend,
Leaſt that the en'mies vnawares
bring all to wofull end.

Verſ. 18. *Benigne fac domine in bona voluntate tua Sion.*

29 Thou

29 Thou knowſt, ô Lord, of what ſmall force
mankind hath euer bin,
Since firſt our father Adam fell,
when he committed ſin.
30 Helpe vs therfore, moſt mightie God,
ſo with thy heauenlie grace,
As we in building Sion here,
by faith may ſee thy face:
31 So ſhal we then, through mercie thine
be ſquared ſtones meet found
To building of Ieruſalem,
whoſe walles doo ſtill abound
32 With liuelie ſtones of thy true church
heere militant in earth;
Where thine elect ſtill offer ſhall,
while thou ſhalt ſpare them breath,
33 Such offrings burnt, as thou beſt lou'ſt
which is of thanks and praiſe,
We ſhall not ſpare the ſame to doo,
while life ſhall length our daies.
34 *This ſacrifice of iuſtice is,*
which all thy creatures craue
To giue the ſame onelie to thee,
moſt worthie ſo to haue.
35 This is the bullocks of our lips,
whereof the Prophet ſaies,
We ſhall with lips vnto thy name
confeſſe moſt condigne praiſe:
36 *Which ſhall to thee accepted bee,*
ten thouſand times much more,

Vt ædificẽtur muri Ieruſalem.

Sacrificiũ iuſtitiæ.

Verſ. 19. Tunc acceptabis oblationes & holocauſta, tũc imponent ſuper altare tuum vitulos.

Than were the bullocks great and fat,
offred in time before.
37 Lord grant we may in number be
of thine elected ſort,
Which ſhall this ſacrifice preſent
vnto our ſoules comfort:
38 And that as burning incenſe ſweet
thou wilt receiue the ſame,
Vpon thine altar, which is Chriſt,
our meane for ſin and blame: *Amen.*

Domine exaudi. Pſal. 102.

The firſt part.

O Bleſſed and moſt mightie God,
of grace the fountaine ſpring
Of mercie great and plentifull,
moſt rich in euerie thing:
2 Thy bleſſed ſonne in power with thee,
is euen the ſame thou art,
In wiſedome, knowledge, and mercie
alike in euerie part:
3 Thou didſt not ſpare him down to ſend
from heauenlie throne aboue,
To ſuffer death, mankind to ſaue;
ſo ardent was thy loue.
4 Thou mad'ſt him poore was rich before
to make vs rich thereby;
For now is he made one with vs,
through power of deitie.

Sing this to the tune of 51. pſalm.

5 Good

Verſe. 1. *Domine exaudi orationem meam, & clamor meus ad te veniat.*

5 *Good Lord my praier hearken to,*
and let my doleſull crie
Come vnto thee, and pearſe the eares
of thine high Maieſtie.
6 Shew foorth, ô Lord, thy countenance
of delectable ſhowe,
And with the eies of pitie thine,
ſome fauour on me throwe.
7 *And in the daie of trouble mine*
thine eare bow downe to mee,
And turne not thou thy face awaie,
when I ſhall call on thee:
8 But cheeflie at the point of death,
giue eare and me defend;
And let thy grace procure and worke
in me a ioyfull end.
9 *In whatſoeuer daie I call,*
ô Lord, with ſpeed giue eare;
And me deliuer from the greefs
of troubles and of feare.
10 In ſpeedie calling on thy name,
ô Lord, thou tak'ſt delight,
And anſwer thine more readie is,
than anie may recite.
11 Wherfore in haſt make ſpeed, ô Lord,
in hearing, when I praie;
As I by need am driuen to craue
thine aiding helpe and ſtaie.
12 For why, the time of life is ſhort
that I haue here to bide,

Verſe. 2. *Nõ auertas faciem tuã à me in quacũq; die tribulor inclina ad me aurem tuam.*

In quacunq; die inuocauero te, velociter exaudi me.

And

And am vncerteine of the time
when time from me ſhall ſlide.
13 At firſt thou Adam didſt indue,
when he created was,
With life of immortalitie;
but ſinne brought death(alas)
14 Which death from him is due to vs,
that beareth life this daie,
So that my daies like to the ſmoke
conſume and waſte awaie.
15 Age ouertaketh youth,I ſee,
and youth by ſtealth dooth flie,
As dooth the ſmoke vaniſh awaie
aloft vnder the skie.
16 Yea manie times it chanceth ſo,
yer age come vs vpon,
That death by ſtroke ſuch wound dooth make
that life with ſpeed is gone.
17 Thus paſſeth foorth my time of life,
more ſwifter I may ſaie,
Than is the ſhip good vnder ſaile,
or eagle after praie.
18 *My bones are waxen verie drie,*
as is the fierbrand,
Or as the pot of claie,which dooth
in flaming fornace ſtand.
19 As bones of mine doo well ſuſteine
the fleſh the bodie keeps;
So dooth the powers of ſoule ſuſteine
the ſoule that neuer ſleeps:

Verſe. 3. *Quia defecerunt ſicut fumus dies mei.*

Et oſſa mea ſicut cremium aruerunt.

20 Which

20 Which being moiſtned with thy grace
ſhall quicke and liuelie bee,
And able for to worke thoſe works
moſt pleaſing vnto thee.
21 But if thy grace be ſtill withdrawne,
then all ſhall drie remaine;
Both bodie, ſoule, and all their powers
in euerlaſting paine.

Verſe. 4. *Percuſſus ſum vt fœnũ, & aruit cor meum.*

22 *Full well may man be likened to*
the graſſe or withered hay,
My hart is ſtriken with remorſe,
bicauſe I went aſtray.
23 So long as man by gift of grace
dooth liue, and worke aright:
So long is he greene flouriſhing,
and liuelie in thy ſight.
24 But when that ſin makes entrie in,
which cauſeth man to fall,
Then by and by he withereth,
and barren is withall.

Quia oblitus ſum comedere panẽ meũ.

25 *I haue forgot my bread to eate,*
that thou to me didſt giue;
Which is thy holie ſacred word,
by which my ſoule dooth liue.
26 And I haue eaten of the fruit
of the forbidden tree,
And taſted haue of ſinne and death,
and brought thy wrath on mee.
27 Wherefore my leaues wither awaie,
my fruit falles on the ground,

And

And as a barren tree am left
vnperfect and vnſound.
28 The fearefull voice of ſentence thine,
for mine offenſes donne,
Doth cauſe me mourne, lament & grone
my time yet for to ronne.
29 *And with the voice of mourning mine,*
my bones haue cleaued hard
Vnto my fleſh, and ſticke ſo faſt,
that nothing I regard.
30 *Thus like vnto a pellican*
I draw my ſelfe alone,
And call to mind my greeuous crimes,
and doo the ſame bemone.
31 The pellican, as ſome report,
hir harmeleſſe birds dooth kill,
And three daies after mourneth ſhee,
and is vnquiet ſtill;
32 Then with hir beake hir breaſt ſhe
till blood guſh out amaine,
Which ſhe lets drop vpon hir yoong,
till they reuiue againe.
33 Thus, Lord, doo I with my ſweet birds,
which are my works through grace,
By ſinne committed I them kill,
and doo them all deface:
34 But yet by praier for thy grace,
which ſprings of grace indeed,
The ſaid dead works are quicke againe,
my ſicklie ſoule to feed.

Verſe. 5.
A voce gemitus mei, adhæſit os meũ carni meæ.
Verſe. 6.
Similis factus ſum pellicano ſolitudinis.

plucks

35 And

35 And Adam was a pellican,
touching ſome propertie;
For through his ſin he ſlue the birds
came of his progenie:
36 And dead he had remained ſtill,
had not ſweet Chriſt thy ſonne
Shed foorth his blood, vs to reuiue,
by mercie great was donne.
37 He kils, and can raiſe vp to life;
he ſtrikes, and heales againe;
As in the perſecution
of Paule appeered plaine.
38 Shame cauſeth me for to withdraw
my ſelfe to be alone,
Factus ſum ſicut nycticorax in domicilio. *As dooth the crowe that flies by night,*
which would be ſeene of none.
39 And if I could, I would me hide
from thee, as Adam did,
Such time he taſted of the fruit,
that thou didſt him forbid.
40 The works of darknes loued I,
and therefore did I flee
From the moſt bright and ſhining ſunne
of iuſtice due to mee.
Verſe. 7. *Vigilaui & factus ſum ſicut paſſer ſolitarius in tecto.* 41 O Lord, for this cauſe doo I ſigh,
ſtill ſorrow, weepe, and waile,
As one that ouerwatched is,
whoſe reſt and ſleepe dooth faile.
42 *And as the ſparrow doo I watch,*
that drawes hir ſelfe alone,

Vnder

Vnder the euings of the houſe,
hir fellowes want to mone.
43 And to augment my greeſe withall,
mine enimies all daie
Doo raile on me, and me reuile;
ſo ſpitefull as they may.
44 Alas, againe, *My feined freends,*
that praiſed me before,
Againſt me now conſpire themſelues,
and vexe me verie ſore.
45 Such falſe and feined flatring freends,
much woorſe and harmefull bee,
Than thoſe that openlie profeſſe
and ſhew their en'mitie.
46 But both thoſe ſorts are ſent to me,
for plague vnto my ſin,
And for the great iniquitie
that I haue wallowed in.

Verſe. 8. *Tota die exprobrabant mihi inimici mei. Et qui laudabãt me, aduerſum me iurabant.*

The ſecond part.

MY bread with aſhes doo I eat;
that is, I right well know,
As I of earth and ſlime was made,
to earth againe ſhal go.
2 Thus, in ſuch bitter thoughts as theſe,
I eat my bread withall,
And ming my drinke with weeping teares,
that from mine eies doo fall:
3 Bicauſe thou angrie art with me
for mine offenſes paſt;

Verſe. 9. *Quia cinerem tãquam panem manducabam. Et potum meum cũ fletu miſcebam.*

O Lord, I know when time ſhall come,
of iudgement day at laſt:
Verſ. 10. *A facie iræ & indignationis tuæ.* 4 *Thy wrath and indignation*
ſhall then proceed from thee,
And fall vpon the heads of thoſe
that worke iniquitie.
Quia eleuaſti me, & alliſiſti me. 5 *O Lord thou haſt me lifted vp,*
and throwne me to the ground,
In that thou mad'ſt me like thy ſelfe,
yer I was to be found.
6 No higher couldſt thou lift me vp
than to beatitude;
But then (alas) thou letſt me fall,
whereby I this conclude.
7 My noble ſoule thou ioined haſt
with maſſie earth and claie,
And bodie fraile, the weight whereof
driues downe my mind alwaie.
8 And Lord, in my creation
thou haſt ſet me ſo hie,
Aboue all other creatures
that are vnder the skie.
9 And almoſt equall am I made
with bleſſed Angels thine;
But in this ſtate when I tranſgreſſe,
damnation then is mine.
10 So that without thy mercies helpe
I am in farre woorſe plight
Than anie beaſt, whoſe life or ſoule
with bodie dies outright.

11 *My*

11 *My daies (alas) awaie doo paſſe,*
as ſhadow new begun;
And I am with'red like the graſſe,
changed by heat of ſun.
12 Lord grant in ſhadow of this life,
I may haue grace to ſee
The light and knowledge of thy word,
and waies prepard for mee:
13 Which word giues light vnto the babe
yet ſucking at the breſt;
For after that this life is paſt,
repentance none dooth reſt.
14 And ſince the time, ô Lord, is ſhort
of mine abiding heere,
Thy grace continue towards me,
my guiltineſſe to cleere.
15 *For truelie thine abiding is*
for euer to endure,
And thy remembrance thorough out
all generations ſure.
16 But what is thy rememberance,
through generations all?
It is the diuine propertie,
that vnto thee dooth fall.
17 For to be meeke and mercifull,
which thou haſt euer dun,
From time to time, and age to age,
ſince firſt the world begun;
18 And art more mindfull of our ſtate,
and readier to forgiue,

Verſ. 11. *Dies mei ſicut vmbra declinauerunt, & ego ſicut fœnum arui.*

Verſ. 12. *Tu autẽ domine in æternũ permanes, & memoriale tuum in generationem & generationem.*

Than is the mother of hir child
late borne with hir to liue.

Vers. 13. *Tu exsurgens miſereberis Sion. Quia tẽpus miſerendi eius, quia venit tẽpus.*

19 *Ariſe therefore, and mercie ſhew,*
good Lord, vpon Sion,
Which is thy faithfull people all,
or congregation.
20 *For time it is on hir to looke,*
and mercie thine extend;
She hath long time great paine ſuſtaind,
whereof ſhe craues an end.
21 What is this time, whereof we ſpeake?
was euer any time,
In which thou didſt not mercie ſhew
to louing ſeruants thine?
22 No verelie. For from the time
the angels downe did fall,
Vntill the time the world ſhall end,
thy mercie euer ſhall,
23 As it hath bin, from time to time,
vpon all that repent;
But chieflie was thy mercie ſhew'd
when Chriſt was hither ſent
24 To ſuffer death, to win vs life:
thereby he enter might
The glorie of thy Maieſtie,
aboue the angels bright.
25 This time was cald the time of grace,
and was appointed, when
The fulneſſe of the time was come,
which was vnſeene to men.

26 And

26 And yet before, this time to him
was ſeene my Deitie,
Whereby, ô Lord, all things thou dooſt
in order with mercie.
27 This time of heauenlie grace we truſt
ſhall ſtill continue heare,
To thoſe in time that ſeiueth thee
with penance, loue and feare.
28 *The ſtone of Sion pleaſed well*
thy ſeruants for thy truth,
And they vpon the ground thereof
ſhall pitie haue and ruth.
29 Apoſtles thine thy ſeruants were,
the ſtones good Chriſtians bee;
And thou the ſure foundation
of this faire worke to ſee.
30 Not vpon man, nor angels bright
did they this building laie;
But vpon thee the corner ſtone,
of all their worke the ſtaie.
31 *And as the heathen Lord ſhall feare*
and tremble at thy name;
So Sion ſhall thy faithfull Church,
giue glorie to the ſame.
32 *Becauſe thou, Lord, haſt Sion built,*
thou wilt be ſeene therein,
In glorie and great maieſtie,
with mercie for our ſin.
33 Wherefore moſt louing father deere,
regard our humble ſute,

Verſ 14.
Quoniam placuerũt ſeruis tuis lapides eius, & terræ eius miſerebuntur.

Verſ. 15
Et timebunt gentes nomen tuum domine, & omnes reges terræ gloriam tuam.

Verſ. 16.
Quia ædificauit dominus Sion & videbitur in glo

And

And not despise the plaints we make.
nor doo our sinnes impute.
34 As thou beheldst the sacrifice
that Abel gaue to thee,
And as the praier Iudith made;
so cast thine eie to mee.
35 With those same eies vouchsafe to
vpon vs, when we pray, (looke
Whereby the fame of mercie thine
may written be for ay
36 *For those that after vs shall come,*
by faith that borne shall be,
To render thanks, giue laud, and praise
vnto thy Maistie.
37 This mercie sure annexed is
to nature thine diuine;
When all was lost through deadlie sin,
yet didst thou make vs thine.
38 *Thou Lord aloft, from heauenly throne,*
didst view all things alowe;
And wouldst vouchsafe vpon the earth
thy gratious eyne to throwe;
39 *To see and heare the plaints we make,*
that fettered be in thrall,
And sent'st thy deere beloued sonne
from sinne to loose vs all:
40 And he thereby put downe the diuel,
of death that victor was,
And death in vict'rie was consum'd,
this hath he brought to pas.
41 For

via sua.
Vers. 17. *Respexit in orationem humilium, & non spreuit precem eorum.*
Vers. 18. *Scribātur hæc in generatione altera, & populus qui creabitur laudabit dominum.*
Vers. 19. *Quia prospexit de excelso sancto suo dominus, de cœlo in terram aspexit.*
Vers. 20. *Vt audiret gemitus compeditorū,*

41 For why his ſting of deadlie ſin,
thou Lord haſt pluckt away,
To make vs thinke of goodneſſe thine
wherein reioiſe we may:
42 *And that in Sion we may ſhew*
the glorie of thy name,
And likewiſe in Ieruſalem
with praiſe to doo the ſame:
43 That is, when we togither meete
in faith, with one accord,
As well the kings, as ſubiects poore,
to ſerue and praiſe the Lord.
44 Thou art, ô Lord, in ſubſtance one,
and yet in perſons three;
To whom all powers in heauen & earth,
obeiſance giue to thee.
45 Thou ſendeſt down thy dews of grace
vpon vs for to light,
That we therwith good woorks may ſhew
to eu'rie bodies ſight,
46 *I anſwere may*, by no meanes elſe,
good works be wrought by me,
But by the vertue and the grace,
that dooth proceede from thee.
47 Thorough thy might thy laws we kepe
not of our ſelues we knowe,
But by the meaſure of thy grace,
thou didſt on vs beſtowe.
48 *And yet ô Lord, I faine would know*
how ſhort my daies ſhall be;

vt ſolueret
filios inte-
remptorum

Verſ. 21.
Vt annun-
cient ijs Si-
on nomen
domini, &
laudem eius
in Ieruſale
Verſ. 22.
Cum col-
ligentur p
puli ſimul,
& reges, v
ſeruiant d

Verſ. 23.
Reſpondit e
in via vir-
tutis ſuæ.

Paucitatem
dierum me-
orum nunc-
cia mihi.

And eke how long mine enimies
shall triumph ouer me:
49 Which is, thy Church desires to know
how long she shall abide,
Beset with cruell enimies
about on euerie side.
50 To whom thou hast an answere made,
by Christ thy blessed sonne,
That still thy power with hir shall bee,
vntill the world be donne.
51 And wee hir children thee desire,
to bring vs to the end
Of this short time, that we with thee
may to the heauens ascend.
52 And til that time, good Lord vouchsafe
thou wilt continue still
Thy grace and fauour towards vs,
according to thy will:
53 *And not to leaue me anie time*
in middle of my daies;
But by thine aid bring all my time
to end, vnto thy praise:
54 That after these my temporall daies,
I may behold and see
Thine euerlasting daies and yeeres,
which cannot numbred bee,
55 For all times heere doo swiftlie passe,
as time that is vnsure;
But yet time of Eternitie
for euer shall endure.

erſ. 24.
Ne reuoces
ein di-
idio die-
um meo-
um.

n gene-
ationem
- genera-
onem
mi tui.

56 For

56 For why, ô Lord, Eternitie
is verie ſubſtance thine;
Which ſubſtance who ſo ſeekes to know,
no reaſon can define.

The third part.

WIthout beginning, Lord, thou waſt,
and yet beginning gaue
To heauen and earth, and all therein,
which that creation haue. (power
2 Thy hands them wrought, which is thy
thy word them made alſo,
And at the laſt, *They periſh ſhall,*
and motion theirs forgo.
3 Their ſubſtance ſtil they all ſhall kepe,
yet all ſhall changed bee;
For heauen and earth ſhall now be made,
of glorie great to thee.
4 Likewiſe the bodies of all men
ſhall periſh with the reſt,
And in another ſort ſhall riſe,
to thee as ſeemeth beſt.
5 *But thou, Lord, trulie ſhalt endure*
in thy high glorie great,
In maieſtie omnipotent,
ſitting on mercie ſeat;
6 *When all ſhall wax and weare awaie,*
as garments old to ſee,
And as a veſture new put on,
we all ſhall changed bee,

Verſ. 25.
In initio
tu domi
terram fu
dáſti, &
opera m
nuum tu
arum ſu
cœli.
Verſ. 26.
Ipſi peri-
bunt.
Tu aute
permane
Et omne
ſicut veſ
mentum
veteraſ-
cent: &
ſicut o-

7 *As garments to the bodie are*
to couer them withall;
So be the bodies of the ſoule,
their veſtures and their pall:
8 *But thou art euen the ſelfe ſame one,*
which euer dooſt abide,
That is to ſay, omnipotent,
and ſo is none beſide.
9 Inuiſible thou art likewiſe,
immortall eke withall;
And as thy yeares ſhall neuer faile,
ſo euer bide they ſhall:
10 So ſhall the ſoules of thine elect
immortallie remaine,
In ioy and great felicitie,
not knowing anie paine.
11 The ſoules of thoſe that wicked are
immortall be alſo,
But they contrarie ſhall endure
continuall paine and wo.
12 And Lord, *The ſonnes of ſeruants thine*
togither they ſhall dwell:
Likewiſe their ſeed ſhall in thy ſight
ſtill proſper and doo well.
13 Thy ſeruants, Lord, the prophets were
Apoſtles thine alſo,
From whom by faith we haue receiu'd,
as we beleeue and know.
14 And now vouchſafe, moſt mightie
to ſend vs of thy grace; (God,
That

That in this life our faith by works
may ſhine in euerie place:
15 That they to all may ſignifie
how we thy ſeruants bee,
And that both ſoule and body may
remaine and reſt with thee.

De profundis. *Pſal.* 130.

Sing this the tune the 38. Pſalme.

O God thou art the guide
of thoſe that blinded bee,
And vnto thoſe that are oppreſt
a ſuccour ſweete we ſee.
2 A comfort to the weake,
an eaſe to thoſe in paine,
A life vnto the dead in graue,
that ſleeping yet remaine.
3 O Lord this makes me bold,
though wicked I be found,
And ouerwhelmed deepe in ſin,
and therein being dround,
4 To call and crie to thee,
from depth of miſerie,
Where none but thou can raiſe me vp,
and ſafe deliuer me.
5 I can but moorne and weepe,
fetch ſighs, lament and crie;
As dooth the woman great with child,
whoſe hower draweth nie:
6 She no time can take reſt,
till ſhe deliuered bee;

Nor I, till that my conſcience feele
to be forgiuen of thee.
7 It is not diſtance long,
that keeps my praiers backe;
Thou, Lord, dooſt heare before we call,
and giueſt what we lacke.
8 Ionas was in the ſea,
and in the fiſh three daies,
And from the deepe he cald on thee,
and ſtreight thou didſt him raiſe.
9 *Out from the deepe likewiſe,*
of ſinne and wickedneſſe,
To thee I call; Lord heare my voice,
and free me from diſtreſſe.
10 *And let thine eares,* ſweete Lord,
to heare *attentiue bee;*
The voice and praier of my plaint,
that now I make to thee.
11 And ſince that Chriſt, thy ſonne,
hath ſuffered for vs all,
From endleſſe death, to which by ſinne
we bounden were and thrall;
12 Let not my ſinnes then, Lord,
to me be ſtop or ſtaie,
Whereby my plaint ſhould not be heard,
nor voice when I ſhall praie:
13 But rather wipe awaie
my ſinnes for euermore,
The burden of the which I feele
too greeuous be and ſore.

erſe. 1. *e pro- ndis cla- aui ad domine.*

erſe. 2. *Domine audi ocem me- m. Fiant ures tuæ tenden- es ad vo- m depre- tionis eæ.*

14 *If*

14 *If thou Lord, be extreame,*
to marke what ſinnes be donne,
Alas, *no fleſh ſhall ſaued bee,*
that is vnder the ſonne.
15 O Lord, if that the iuſt
ſhall no time able bee,
To enter into iudgement thine,
to plead his caſe with thee;
16 What ſhall become of me,
that dailie doo offend,
And of my ſinne and wickedneſſe,
(alas) doo know none end?
17 Moſt vile and wretched man,
and caitife wo forlorne,
What ſhall I doo? but flee to thee
with hart beerent and torne.
18 *For mercie is with thee,*
increaſing more and more,
Wherewith thou didſt vouchſafe to come
mankind for to reſtore.
19 Wherein was ſatisfied
thy iuſtice, and alſo
Thy mercie found that which it ſought,
as we by grace doo knowe.
20 How feruent was this loue,
to which thou didſt vs bind?
Firſt by the lawe of nature writ
in euerie hart or mind,
21 And then by lawe, which was
in Tables written deepe,

Verſe. 3.
Si iniquitates obſeruaueris domine, domine quis ſuſtinebit?

Verſe. 4.
Quia apud te propitiatio eſt.

Verſe. 5.
Et propter legem tuam ſuſtinui te domine.

That

That euerie one accordinglie,
the ſame ſhould hold and keepe:
22 Which was, that one of vs
ſhould with the other beare,
And thereby to fulfill thy will,
with pitie, loue, and feare.
23 I knowing this, am glad,
contented eke withall,
For to remit ſuch iniuries,
as vnto me may fall.
24 For why, good Lord, I know
thou dooſt forgiue to mee,
Much more offenſes euerie daie
committed vnto thee.
25 And when it ſhall thee pleaſe,
to ſcourge me for my ſin;
I gladlie ſhall the ſame receiue,
knowing what I haue bin:
26 And that thy chaſtiſement
proceeds of verie loue;
Which all ſhall turne to me ſuch welth,
as no man can remoue:
27 Hoping after this life,
my ſoule ſhall then obtaine,
Which hope abides ſtill in thy word,
an euerlaſting gaine.
28 *Such hope my ſoule hath had,*
by grace thou gau'ſt to me,
And by the ſame I firmelie truſt
my ſoule ſhall ſaued be.

uſtinuit
ima
ea in
rbo e-
.
erſ. 6.
peranit
ima
ain do-
ina.

29 The

29 The husbandman, through hope,
his ground dooth plough, and ſowe;
The ſame in hope dooth reape & threſh,
that gaine thereby might growe:
30 Euen ſo will I abide
in hope of glorie thine,
Not onely in my youth, ô Lord,
or any pointed time:
31 *But ſtill from morning watch,*
vntill the night of death,
Which is, from youth vnto mine age,
when life ſhall paſſe with breath.
32 Who ſo ſhall caſt awaie
this hope, yer death proceed,
Shall looſe the time he watcht before,
and want thy helpe at need.
33 This hope in promiſe thine,
my ſoule hath ſafelie laid
Within the boſome of hir breſt,
for euer to be ſtaid.
34 And verie meete it is,
that *Iſraëll* alſo,
Which is all faithfull Chriſtians,
this hope ſhould feele and knowe.
35 For bleſſed is the man,
that in the Lord dooth truſt,
And who in man affiance puts,
he ſurelie is accurſt.
36 *For mercie is with God,*
and grace abundant ſtore,

A cuſtodia matutina vſq; ad noctem.

Verſ. 7.
Speret Iſraël in domino.

Quia apud dominũ miſericordia, & copioſa apud eum

With

redemptio. Verse. 8. *Et ipse redemit Israël ex omnibus iniquitatibus eius.* Sing this to the tune of ỹ Creed Quicunque vult.

With which Israël is redeem'd from sinne for euermore: Amen.

Domine exaudi. Psal. 143.

The first part.

O Lord, long time I wandred haue,
and gone from thee astraie,
And lost the portion ỹ me gau'st,
in wastfull sinners waie:
2 With grace thou didst repleniſh me,
therewith to follow thee;
But lust and liking of the flesh
hath driuen the same from mee,
3 So that vnworthie farre I am,
for to be cald thy sonne;
My wickednesse so foule appeares,
and faults that I haue donne:
4 Yet with the wastfull child, ô Lord,
I doo my selfe accuse;
And am with shame surprizd & caught
I did my selfe abuse;
5 *Wherfore Lord, ponder my desire,*
and heare me when I praie,
And for thy truth and righteousnes
attend to that I saie.
6 Thou hast with gifts indued me,
of bodie and of mind,
And I the same abused haue,
and shewd my selfe vnkind.

Verse. 1. *Domine exaudi orationem meã, auribus percipe obsecrationem meam, & in veritate tua exaudi me.*

7 Thy

7 Thy iuſtice ſtill dooth threaten me
with euerlaſting paine,
Thy mercie yet dooth promiſe me,
to be reſtord againe.

8 *Enter not into iudgement then,*
with me, I humblie praie:
For in thy ſight no man is iuſt,
as of himſelfe to ſaie.

9 We all by ſinne our ſelues haue made,
more lothſome than the ſwine,
And fowler to be looked on,
were not for mercie thine;

10 Which ſhall vs make like to the wooll
in colour faire and white,
When all our ſinnes thou ſhalt forget,
and cleane put from thy ſight.

11 *But yet the diuell, mine enimie*
my ſoule purſueth ſtill,
And hath brought lowe my life in earth,
a ſeruant to his will;

12 And with his net me compaſt round,
where vaine delights doo dwell,
Where luſt vncleane and wickedneſſe
to bide dooth me compell.

13 *He hath me ſet in darkneſſe ſuch,*
as men that no life haue,
Or as thoſe people being dead,
are couered in the graue.

14 Now, Lord, *My ſpirit ſo vexed is,*
my hart is gricu'd alſo,

Verſ. 2.
Et non intres in iudiciũ cum ſeruo tuo: quia non iuſtificabitur in conſpectu tuo omnis viuens.

Verſ. 3.
Quia perſecutus eſt inimicus animam meam, humiliauit in terra vitam meam: collocauit me in obſcuris, ſicut mortuus ſeculi.

Verſe. 4.
Et anxiatus eſt ſuper

My

me ſpiritus meus in me, turbatũ eſt cor meum.

My conſcience likewiſe witneſſe beares
of anguiſh mine and wo.
15 My wiſedome Lord confuſed is
by reaſon of my ſin,
Repentance great my heart dooth rent,
to thinke what I haue bin.

Verſ. 5. *Memor fum dierum antiquarum, meditatus fum in omnibus operibus tuis, in factis manuum tuarum mediabor.*

16 *I call to mind the dayes of old,*
and workes that thou haſt wrought,
The maruellous deeds that thou haſt done,
I muſe on in my thought.
17 As in the time of Moſes lawe,
where mercie was not ſhowne,
And he that did the ſame tranſgreſſe,
by death was ouerthrowne:
18 Yet in this hard and ſeuere time,
thy mercie foorth was ſent,
By prophets thine, with promiſe made,
to all that did repent.
19 If thou in time of crueltie
couldſt then ſuch mercie ſhowe,
Much more, ô Lord, in time of grace
on me thy mercie throwe.

Verſ. 6. *Expandi manus meas ad te, anima mea ſicut terra ſine aqua.*

20 *I haue ſpred foorth my hands to thee,*
my ſoule for helpe doth crie,
As from the earth that moiſture wants,
where water none dooth lie:
21 That is, my life I changed haue,
from vaine delights that bee,
And haue my ſoule ſpred foorth at large,
that thou hir filth might ſt ſee.

22 For

22 For as the earth that moiſture wants,
must barren be by kind;
So if my ſoule be void of grace,
no good is there to find:
23 But yet through moiſture of that grace
from thee that dooth proceed,
Vouchſafe I may thy mercie haue,
and that, ô Lord, with ſpeed.
24 *Heare me, ô Lord, and that right ſoone,*
for why my ſpirit is weake
And feeble made; much like a man
that wanteth power to ſpeake.
25 The feare is ſuch that I poſſeſſe,
I readie am to fall,
The ſtrength whereby my bodie liues
is gone awaie withall.
26 This feare of endleſſe puniſhment,
which I deſerued haue,
Had well nie brought me in deſpaire,
yer I poſſeſſe the graue.

Verſ. 7. *Velociter exaudi me domine, defecit ſpiritus meus.*

The ſecond part.

GOod Lord turne not thy face away,
leaſt I be like to thoſe
That doo deſcend into the pit,
where nought but horror growes.
2 Thou wilt not, Lord, the death of him
that hath offended thee;
But rather that he ſhould returne,
and ſaued ſo to bee.

Non auertas faciem tuam a me, ne ſimilis ero deſcendentibus in lacum.

3 Thou

3 Thou art the true and onelie God,
the ſauiour of mankind;
Without thee there is nothing elſe
that we ſhall mercie find.
4 Then turne to me thy countenance,
of amiable grace,
And let thy mercie ſhadow me,
while life I haue and ſpace:
5 And lay not to my charge, good Lord,
the ſinnes that I haue donne;
But them forget, and me forgiue,
for Chriſtes ſake thy ſonne.
6 *And cauſe thy mercie to be heard,*
of me before the prime;
For I in thee haue put my truſt,
alone from time to time.
7 Moſt bleſſed Lord, grant that I may
thy mercie ſweet obtaine,
And that right ſoone thou me releaſe
from my deſerued paine.
8 With great repentance doo I call,
my hope aſſureth mee,
Thou wilt forgiue me all my ſinnes,
bicauſe I truſt in thee.
9 I know that thou art nigh to all
that call vpon thy name,
And wilt direct their ſteps aright,
that craue of thee the ſame.
10 *Wherefore, good Lord, ſhew me the waie*
I ought for to walke in,

Verſ. 8. *Auditam fac mihi manè miſericordiam tuam, quia in te ſperaui.*

Notã fac mihi viam in qua am-

For I my ſoule haue lifted vp
to thee with all my ſin.
11 Lord, manie times in deed thou haſt
directed me the waie,
And I haue purpos'd in my ſelfe
no more to go aſtraie:
12 Yea, when I haue repentant bin,
and vowed in my hart
Thy lawe for to obſerue and keepe,
and neuer to depart;
13 The diuell my dailie enimie
contriu'd the matter ſo,
That his deceit, yer I was ware,
gaue me the ouerthrow:
14 And, Lord, without aſſiſtance thine,
he vanquiſh will yer long,
All the kingdoms vpon the earth,
he is become ſo ſtrong.
15 *Deliuer me from all my foes;*
for vnto thee I flie,
And giue me ſtrength, my God to doo
thy will effectuallie.
16 For of my ſelfe no power I haue
to doo the good I ſhould,
Ne for to wiſh or thinke the good
that verie faine I would.
17 Thy mercie onelie, Lord, it is
by which I muſt preuaile;
For man without thy helpe and aid,
of purpoſe needs muſt faile.

bulẽ, quia ad te leuaui animã meam.

Verſ. 9. *Eripe me de inimicis meis, domine ad te confugi.*

Verſ. 10. *Doce me facere voluntatem tuam, quia Deus meus es tu.*

18 Thou

18 Thou haſt with reaſon and with will
indued me I knowe;
But will (of force) without thy grace
muſt reaſon ouerthrowe.

Spiritus bonus deducet me in terram rectam.

19 *Wherefore, Lord, let thy holie ſpirit*
conduct me in the waie,
Vnto the land of righteouſneſſe,
I thee beſeech and praie:
20 Where thine elect and choſen ſort
thy brightneſſe ſhall behold,
With ſuch heauenlie felicitie
as cannot here be told;
21 Not that I haue deſerued, Lord,
for to poſſeſſe the ſame;
But for thine endleſſe mercies ſake,
and for thy holy name.

Pſal. 11. Propter nomen tuum domine.

22 Thou wilt not Lord, the death of him
that dailie dooth offend:
But that he rather doo conuert,
and ſo his life amend:
23 This is thy will, this is thy mind,
though I a ſinner bee;
If by repentance I doo turne,
then wilt thou turne to me:

Viuifica me in equitate tua.

24 And then ſhall I receiued be,
and be reuiu'd againe;
And through thy equitie be freed
of euerlaſting paine.
25 For whereas I by ſin am dead
ſpirituallie to ſaie,

I ſhall bethinke me of the ſame,
and for thy mercie praie.
26 My bodie now by nature weake,
ſhall then in ſtrength ariſe,
And ſhall in glorie ſhine more bright,
than dooth the ſun in skies.
27 Where now the ſame, ô Lord, is giuen
to luſt and lewd delight,
Shall then ariſe all ſpirituall,
and yeeld to reaſons might.
28 No groſeneſſe then, but that it may
pearſe through the thickeſt ſtone;
And as for things corruptible,
it ſhall haue mind of none.
29 Immortall it ſhall euer be,
impaſſible withall,
Betweene the bodie and the ſoule
ſhall then no ſtrife befall.
30 Thus, Lord, *Thou ſhalt bring foorth my ſoule,*
from troubles all that bee,
And ſhalt mine enimies deſtroie,
through mercie ſhewed to mee,
31 *Thou ſhalt them vtterlie confound,*
that doo my ſoule moleſt,
For I by grace thy ſeruant am,
and in thy mercie reſt.
32 Good Chriſt, which gau'ſt thy life for me
and ſuffredſt on the tree:
Preſerue my bodie and my ſoule,
and mercie haue on mee, *Amen.*

FINIS.

Et duces de tribulatione animam meam.
Verſ. 12.
Et in miſericordia tua diſperdes inimicos meos. Et perdes omnes qui tribulant animam meam, quoniam ego ſeruus tuus ſum.

A Handfull of *Honiſuckles:*

Gathered by *William Hunnis*, one of the Gentlemen *of hir Highneſſe* Chapell, and Maiſter *to the Children of the ſame.*

Prepard with faith, confimrd with hope,
and furniſhed with loue,
Approch and praie; ſo thou beelowe
ſhalt pleaſe the Lord aboue.

Newlie printed by
Henrie Denham.
1585.

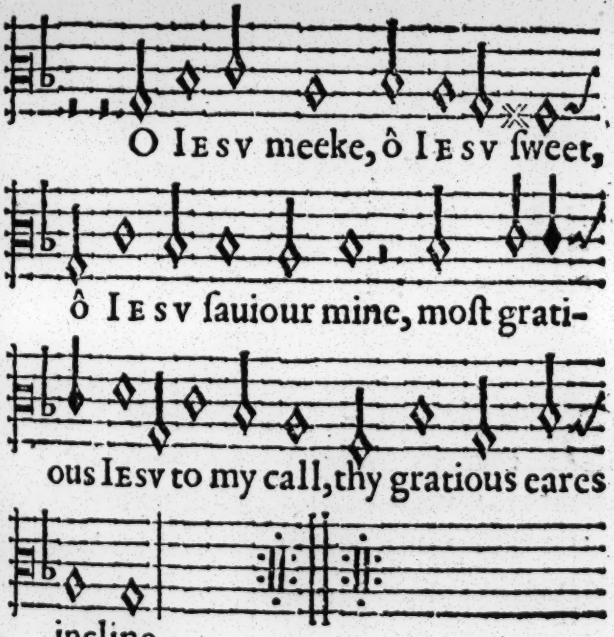
Prou. 15. vers 29.

The Lord is absent verie far,
from such as be vniust;

But he dooth heare the righteous praie,
[Because in him they trust.]

Certaine ſhort and pithy *Praiers vnto Ieſus Chriſt* our Sauiour.

The day ſhall come (ſaith Chriſt)
and that ſhall manie ſee;
Who calles vpon my name,
ſhall ſurelie ſaued bee.



I know, good IESV, yer I ſpeake,
thou knowſt what I would haue:
Ieſu, thy grace I know it is,
that bids me mercie craue.

O Ieſu deare, whoſe pretious bloud,
was ſhed on croſſe of tree,
Sweet Ieſu for thy paſſion ſake,
haue mercie now on mee: *Amen.*

2 O Ieſu ſweet, grant that thy grace
alwaies ſo worke in mee,
I may deſire the thing to doo,
moſt pleaſing vnto thee.

O Ieſu meeke, thy will be mine,
my will be thine alſo:
And that my will may follow thine
in pleaſure paine and wo.

O Ieſu, what is good for mee,
is ay beſt knowne to thee:
Therefore according to thy will,
haue mercie now on mee: *Amen.*

3 O Ieſu deare, doo thou with mee,
euen as thy will ſhall pleaſe,
Sweet Ieſu, put me where thou wilt
to ſuffer paine or eaſe.

Ieſu behold, I am but thine,
where I be good or ill:
Yet by thy grace I readie am,
thy pleaſure to fulfill.

Ieſu, I am thy workemanſhip,
moſt bleſſed maiſt thou bee:

Sweet

Sweet Ieſu, for thy mercie ſake
haue mercie now on mee: *Amen.*

O Ieſu meeke, grant that I may 4
repoſe my truſt in thee:
For thou, ſweet Ieſu, art the peace,
and true tranquillitie.

Thou Ieſu, art the verie peace,
and quietneſſe of mind;
The onelie reſt vnto the ſoule,
that ſhall thy fauour find.

Wherefore ſweet Ieſu doo vouchſafe,
my ſoule this peace may ſee:
And for thy painefull paſſion ſake,
haue mercie now on mee: *Amen.*

O Ieſu if thou doo withdrawe 5
thy comfort for a time,
Let not deſpaire take hold on mee,
for anie ſinfull crime.

But giue me patience to abide
thy pleaſure and thy will:
For ſure thy iudgements all are right,
though I be wicked ſtill.

But yet a promiſe haſt thou made,
to all that truſt in thee:
According to which promiſe Lord,
haue mercie now on me: *Amen.*

6 O Ieſu deare, giue me that grace,
I gladlie ſuffer may,
What euer ſo thy pleaſure be
vpon me for to lay.

O Ieſu meeke, what thanks ought I
to giue vnto thy name,
Which for my ſinnes to ſet me free,
haſt ſuffred death and ſhame?

O Ieſu ſweet, my wickedneſſe
I doo confeſſe to thee;
Wherefore as thou haſt promiſed,
haue mercie now on me: *Amen.*

7 O Ieſu ſweet, a little thing
ſometime dooth vex me ſore,
And makes me ſlowe to giue thee thanks
ah! wo is me therefore.

Ieſu, againe ſometime I thinke,
ſtill ſtronglie for to ſtand:
But when a little trouble comes,
I ſtraight fall vnder hand.

Thus Ieſu ſee, a ſmall thing makes
temptation great to be:
My weakeneſſe Ieſu doo behold,
and mercie haue on me: *Amen.*

8 O Ieſu Chriſt, in all things now
aſſiſt me with thy grace:
And make me ſtrong w̄ heuenlie ſtrength
while life I haue and ſpace.

Ieſu

Ieſu let not mine enimie
the feend, ne yet the fleſh
Preuaile, though ſtill they me aſſaile
from daie to daie afreſh.

But Ieſu ſtrengthen thou my ſpirit,
it may the victor be,
And for thy tender mercie ſake,
haue mercie now on me: *Amen.*

O Ieſu, who ſhall giue me wings 9
of perfect peace and loue,
That I therewith from hence may flee,
and reſt with thee aboue?

O Ieſu, when ſhall I aſcend,
and feele how ſweet thou art,
And leaue the earth, and loue thee beſt,
with all my ſoule and hart?

Sweet Ieſu, when thy pleaſure is,
the time is knowne to thee:
Both now and then ô Ieſu deare,
haue mercie Lord on mee: *Amen.*

O Ieſu, king of glorie great, 10
the comfort of vs all;
Wee wander heere in wilderneſſe,
and euerie daie doo fall.

Sweet Ieſu, come and viſit mee,
my heauie ſoule make glad,
Which now through ſinne in priſon lies,
all heauie, ſicke, and ſad.

Good Ieſu, with thy preſence ſet
my ſoule at libertie,
And for thy bitter paſſion ſake,
haue mercie now on mee: *Amen.*

11 O Ieſu oft it greeueth mee,
and troubleth ſore my mind,
That I ſo weake and fraile am found,
to wander with the blind.

O Ieſu deare, thou laſting light,
whoſe brightneſſe dooth excell,
The clearenes of thy beams ſend downe,
within my heart to dwell.

O Ieſu quicken thou my ſoule,
that it may cleaue to thee,
And for thy painefull paſſion ſake,
haue mercie now on mee: *Amen.*

12 O Ieſu, grant I may reſigne
my ſelfe vnto thy will,
And that I may my ſelfe forſake,
and cleaue vnto thee ſtill.

O Ieſu, grant that I may haue
of ioy and inward peace,
And of the paines I haue deſeru'd,
Good Ieſu me releaſe.

Sweet Ieſu, giue me inward ioy,
my ſoule to feed on thee,

And for thy tender mercies ſake,
haue mercie Lord on mee: *Amen.*

O Ieſu ſweet, I know I am, 13
but vanitie and ſin,
Vnconſtant as the wind that blowes,
and euer ſo haue bin.

Whereof then Ieſu may I brag?
or what haue I to ſay?
Shall I of men ſeeke to be praiſd?
or yet extold for ay?

No Ieſu ſweet, the true praiſe is,
for to be praiſd of thee;
Wherefore, good Ieſu, weigh my caſe,
and mercie haue on mee: *Amen.*

O Ieſu, thou my glorie art, 14
in thee will I reioice,
And not, good Ieſu, in my ſelfe,
nor yet in that mans voice

That worldlie honour may mee giue,
to ſet mee vp on hie:
To rule among the ſonnes of men,
and ſit in dignitie.

Theſe are but ſhadowes to compare,
to glorie that's with thee;
Sweet Ieſu, for thy glorie ſake,
haue mercie now on mee: *Amen.*

15 O Ieſu, heere in earth we liue,
and ſoone deceiued are
With vaine delights ỹ world dooth yeeld;
wherein we runne too farre.

But yet, ſweet Ieſu, if I could
behold my ſelfe right well,
I ſhould good Ieſu, plainelie ſee,
and thereby truelie tell,

The troubles that are falne on mee,
were for offending thee;
For which offenſe I pardon craue,
haue mercie Lord on mee: *Amen.*

16 O Ieſu Chriſt, vnder whoſe power,
is both the ſea and land:
Ariſe and helpe, me to defend,
by power of thy ſtrong hand,

From ſuch as lurke and lie in wait,
and ſeeke to doo me wrong:
Sweet Ieſu, ſee how weake I am,
and how that they be ſtrong.

Ieſu make haſt and come with ſpeed,
my truſt is all in thee,
And therefore Ieſu, helpe me now,
and mercie haue on mee: *Amen.*

17 O Ieſu, comfort mine exile,
aſſwage my dole and greefe,

with

With thee to bee is my deſire,
mine onelie chiefe releefe.

Ieſu, the pleaſures of this world,
they may not long indure;
And he that puts his truſt therein,
ſhall find them all vnſure.

Sweet Ieſu, grant that I may haue
mine onelie ioy in thee,
And for thy bloudie paſſion ſake,
haue mercie now on mee.

O Ieſu Chriſt, that haſt mee made, 18.
and with thy bloud mee bought:
Suffer mee not to bee condemnd
whom thou haſt made of nought.

O Ieſu mild, in time of need
thy mercie doo beſtow,
And in thy iuſtice iudge mee not,
nor doo thy rigor ſhow.

O Ieſu, in extremitie,
I doo appeale to thee;
Wherefore ſith that I truſt in thee,
haue mercie now on mee: *Amen.*

O Ieſu ſweet, for heauenlie things 19.
I often ſeeke to find,
But then affections of the world
doo backward plucke my mind.

Againe, I ſeeke for to ſubdue
th'affections that doo riſe,
But to my ſpirit they will not bee
ſubiect in anie wiſe.

Thus Ieſu meeke, thou ſeeſt I ſtriue,
and all to bee with thee,
Wherefore good Ieſu make mee ſtrong,
and mercie haue on mee: *Amen.*

20 O Ieſu, many times I pray,
and call vpon thy name;
When that my heart is farre away,
alas I more to blame.

And that good Ieſu coms to mind,
that cuſtome often brought,
Whereby the praiers that I make,
be vaine and turne to nought.

Sweet Ieſu, pardon and forgiue,
when I ſo praie to thee,
And for thy endleſſe mercie ſake,
haue mercie Lord on mee: *Amen.*

21 O Ieſu, be not long away,
nor in thy wrath depart,
But mortifie that fleſh deſires,
and lighten thou my hart.

Send foorth the burning flames of loue,
cleane to conſume for ay;

The cloudie fanſies of my mind,
which trouble me alway.

Good Ieſu, gather all the powers
of my poore ſoule to thee;
And make me to refuſe the world,
and mercie haue on me: *Amen.*

O Ieſu mild, thine eare bow downe, 22
and ponder my deſire;
Deale not with me as I deſerue,
to puniſh in thine ire:

But me defend, ô Ieſu meeke,
through mercie great of thine,
From dangers ſuch as may befall
this ſinfull ſoule of mine.

O Ieſu, hide not now thy face,
from him that calles on thee;
But Ieſu, for thy bitter death,
haue mercie now on mee: *Amen.*

O Ieſu ſweet, with mercie now
reforme that is amiſſe, 23
And with the ſtrength of thy great grace,
ſend light where darkneſſe is.

Good Ieſu, from my ſecret faults
doo make me cleane and bright;
And from preſumptuous ſinnes, ô Lord,
defend me through thy might.

Good

Good Ieſu caſt my youthfull ſinnes
behind thy backe to bee;
And for thy tender mercie ſake,
haue mercie now on mee: *Amen.*

24 O Ieſu, ſhut not vp my ſoule
with thoſe that run aſtraie,
But let the ſhadow of thy wings,
my ſoule protect alwaie.

Good Ieſu, turne thee vnto me,
and cleanſe me from my ſin,
Sweet Ieſu Chriſt, doo not behold,
how wicked I haue bin:

But thinke vpon thy mercies great,
though I vnworthie bee;
And for thy painefull paſſion ſake,
haue mercie now on mee: *Amen.*

25 O Ieſu ſweet, giue me an hart,
that is contrite and pure,
A bodie chaſt, that humble is,
and conſtant to endure.

A mind that is with heauenlie ioies
replete through thy great grace,
A ſoule likewiſe to magnifie
thy praiſe in eu'rie place.

O Ieſu, for thy mercie ſake,
let theſe proceed from thee;
And then no doubt I ſhall be ſure,
thou mercie haſt on mee: *Amen.*

Cer-

Certaine bleſſings promiſed by God vnto all thoſe that doo loue and feare him. Deut. 28.

WHo hearkens to the voice of God,
and dooth his law fulfill,
Shall bleſſed be in towne and field,
with mercie and good will.

His fruit likewiſe ſhall bleſſed be,
that from his loines ſhall ſpring,
His corne and cattell ſhall increaſe,
with plentie of all thing.

His oxen and his flocks of ſheepe,
ſhall beſſed be with ſtore,
His going out and comming in,
ſhall bleſt be euermore.

His enimies that ſhall ariſe,
ſhall fall before his face,
And flee for feare, as dooth the beaſt
the hunter hath in chace.

His houſes that be made for ſtore,
with great increaſe ſhall grow:
And euerie thing he takes in hand,
ſhall bleſſed be alſo.

Vouchſafe, good God, to giue me grace,
ſo to direct my mind,

As

As by the ſame in time of need,
I may thy bleſſing find: *Amen.*

A meditation when ye go to bed.

O Lord my God I wandred haue,
as one that runnes aſtray,
And haue in thought, in word, in deed,
in idleneſſe and play,

Offended ſore thy Maieſtie,
in heaping ſin to ſin,
And yet thy mercie hath me ſparde,
ſo gratious haſt thou bin.

O Lord, my faults I now confeſſe,
and ſorie am therefore,
But not ſo much as faine I would,
ô Lord, what wilt thou more?

It is thy grace muſt bring that ſpirit,
for which I humblie pray,
And that this night thou me defend,
as thou haſt doone this day.

And grant when theſe mine eies & toong
ſhall faile through natures might,
That then the powers of my poore ſoule,
may praiſe thee day and night: *Amen.*

A meditation at your vpriſing.

O Lord this night who haſt me kept
from dangers all that bee,
And haſt me giuen of reſt and ſleepe,
ſo much as pleaſeth thee:

Where other of my brethren poore,
of better life than I,
Doo wander vp and downe the ſtreets,
and harbourles doo lie.

And ſome with ſickneſſe are oppreſt,
ſome impotent and lame: (thine
Thus dooſt thou deale with creatures
to glorie of thy name.

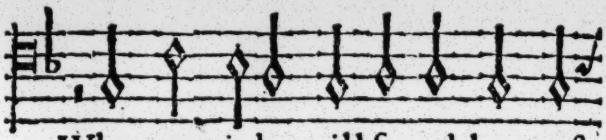
O Lord, in ſort as I deſerue
thou haſt not dealt with mee;
But haſt me giuen wherewith to liue,
in better caſe to bee.

Moſt mightie God, this day likewiſe
protect me from all blame,
And giue me grace, I thankfull be,
with praiſes for the ſame: *Amen.*

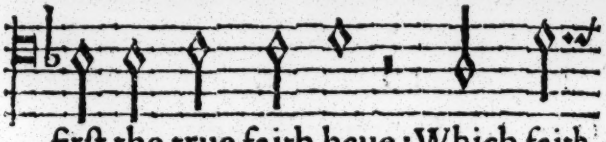
Athana-

Athanasius his Creed, commonlie called, Quicunq; vult.

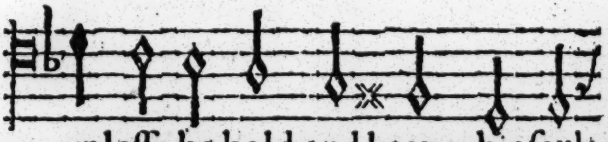
By faith we please the Lord,
By faith we are set free,
By faith we worke the will of God,
Faith will not idle bee.



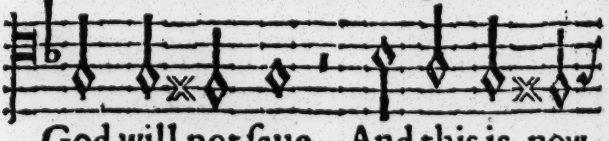
What man is he will saued be, must



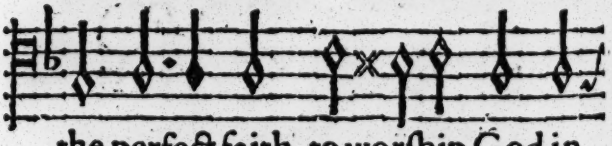
first the true faith haue: Which faith



vnlesse he hold and keepe, his soule

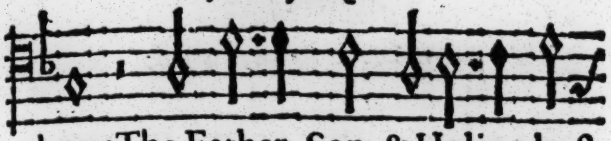


God will not saue. And this is now



the perfect faith, to worship God in

there:



three: The Father, Son, & Holie-ghoſt,

all three in Vnitie.

The perſons neither to confound,
nor ſubſtance to diuide:
For he that ſo ſhall thinke of them,
from perfect faith is wide.

For of the Father, of the Sonne,
and of the Holie-ghoſt,
Be perſons three in ſeuerall,
and all in might be moſt.

The Father, Sonne, and Holie-ghoſt,
in Godhead equall bee:
In glorie like, and ſo in might,
and ſo in Maieſtie.

Such as the heauenlie Father is,
ſuch is the Sonne alſo:
Such is likewiſe the Holie-ghoſt,
all three one God, no mo.

The Father was vncreated,
ſo was the Sonne likewiſe:
The Holie-ghoſt vncreated,
ſtill one for to deuiſe.

The Father without number is,
none may him comprehend:
The Sonne likewiſe, and Holie ghoſt,
all three one without end.

The Father, Sonne, and Holie-ghoſt,
eternall doo endure.
And yet not three eternals be,
but one eternall ſure.

Not three, that number doo exceed,
nor three vnmade certaine:
But three in one, and one in three,
for euer doo remaine.

The Father, Sonne, and Holie-ghoſt,
omnipotent be all:
And yet not three omnipotents,
but one beleeue we ſhall.

The Father God, the Sonne is God,
the Holie-ghoſt alſo:
And yet three Gods we ſhall not ſay,
of Gods but one, no mo.

The Father Lord, the Sonne is Lord,
and Holie-ghoſt is Lord:
Yet not three Lords, but one in three,
and three in one accord.

For like as we compelled bee,
by Chriſtian veritie,
Ech perſon of them to confeſſe,
both God and Lord to bee:

So are we by the ſame forbid,
in anie wiſe to ſaie,
Three Gods to be, or yet three Lords,
but three in one alwaie.

The Father is not created,
begot, nor made of none:
The Sonne ne made nor created,
begot of him alone.

The Holie-ghoſt is from them both,
ne made, create, nor got;
But from the Father and the Sonne
proceeding had, we wot.

So then there is of Fathers one,
not fathers three, we ſee:
One Sonne, not three: and ſo likewiſe,
one Holie-ghoſt to bee.

And in this holie Trinitie,
is none more great than other:
But that the whole three perſons be
coequall all togither.

So that in all as foreſaid is
the Vnitie in three,
And Trinitie in Vnitie,
ought worſhipped to bee.

Yet furthermore, it needfull is
vnto ſaluation,
That we beleeue of Ieſus Chriſt
the incarnation.

The right faith is, that we beleeue,
and with one mouth foorth-ſho,
That Ieſus Chriſt the ſonne of God,
is God and man alſo.

God of his Father ſubſtance is,
begot yer world was wrought,
And man, by fleſh and bloud he tooke,
of hir who foorth him brought.

Both perfect God, and perfect Man,
is he without diuiding:
And of a reaſonable ſoule,
and humane fleſh abiding.

He to the Father equall is,
touching his Deitie:
But he is leſſe than Father is,
by his humanitie.

Who though he be both God and man,
yet one is he, not twaine:
That is to ſaie, one Ieſus Chriſt,
for euer to remaine.

One, not by turning Godhead his
into the fleſh we ſee:
But taking manhood into God,
by power of Deitie.

One, yet not by confuſion
of this his ſubſtance ſure:
But by vnitie of perſon,
which euer ſhall endure.

For as the reaſonable ſoule
and fleſh one man dooth make:
So God and man is but one Chriſt,
which ſuffered for our ſake.

And then deſcended into hell,
the third day roſe againe:
From death to life, this hath he done,
mankind to rid from paine.

And after this aſcended he
vnto the heauens on hie:
And on his Fathers right hand ſits,
one God eternallie.

From thence he ſhall come down againe
a rightfull iudge to bee:
To iudge the liuing and the dead,
as he their woorks ſhall ſee.

At whoſe deſcending all ſhall riſe,
in twinkling of an eie:
And with this fleſh ſhall him behold,
in throne of Maieſtie.

Then they that haue doone righteouſlie,
ſhall heauen haue for their hire:
And they that haue doone wickedlie,
haue euerlaſting fire.

This is the true and perfect faith,
all Chriſtians ought to haue:
Which faith vnleſſe we doo beleeue,
our ſoules God will not ſaue.

Praiſe

Praiſe we theſe perſons three in one,
and likewiſe one in three:
As from the firſt hath bin, now is,
and euermore ſhall bee: *Amen.*

A meditation to be ſaid of women with child.

In time of trouble call on me,
and I will then deliuer thee.

THe time drawes nie,
of bitter painefull throwes,
How long I ſhall
the ſame endure, Gods knowes.
O Lord my God,
I humblie aske of thee,
Make haſte ſweet Chriſt,
and ſafe deliuer mee.
Although my ſinne
deſerud haue right well,
Such paine as this,
yea more than toong can tell:
Yet ah! my God,
turne not away thy face,
Nor me forſake,
in this ſo ſharpe a caſe.
This wombe, and fruit
that ſpringeth in the ſame,
Haſt thou create,
to glorie of thy name.

Oppreſt with paine,
ô Lord when I ſhall bee,
Make leſſe the ſame,
ſo much as pleaſeth thee.
And grant good God,
thy creature may proceed,
Safelie on liue,
with mercie at my need.
In Chriſtes name,
I will my trauell ſho:
Now Holie-ghoſt,
come comfort me in wo.
Come Father deare,
and let thy power deſcend:
O Ieſu Chriſt,
thy mercies great extend.
Ah God! behold
my dolour and my ſmart;
Sweet Holie-ghoſt,
my comforter thou art:
Take part with me,
and heare my wofull crie:
Exaudi me,
miſerere mei: Amen.

A meditation to be deliuered *from Sinne.*

O Lord my God,
I humblie beſeech the,
And Ieſus Chriſt,
thine equall in Deitie,
With Holie-ghoſt,
of like power in maieſtie,
And three in one,
and likewiſe one in three,
Which is to ſaie,
one bleſſed Trinitie:
Grant that the power
of thy Diuinitie,
May in this life
alwaies deliuer me,
From fornication,
and adulterie,
From wicked ſort
of vncleane companie:
From ſudden death,
and curſed blaſphemie:
From vaine glorie,
and hypocriſie:
From malice, hatred,
and crueltie:
From the deteſtable
and great enormitie
Of ſedition and
priuie conſpiracie:

From all falſe doctrine
and hereſie:
From pride in hart
and vanitie:
From peſtilence, famine,
and bloudthirſtie:
From iuſt deſert
of ſlander and infamie:
From filthie ſinne,
and vile iniquitie.
And when as I
vpon thy name ſhall crie;
Heare my requeſt,
And grant me thy mercie: *Amen.*

A praier for the Queenes moſt excellent Maieſtie.

O King of heauen, of earth, of ſea,
and all things elſe beſide,
Vnder whoſe power, and in whoſe hands
the harts of kings abide;
Vouchſafe to guide our gratious Queene
Elizabeth aright,
That ſhe in peace with helth may reigne
and gouerne through thy might;
And when thy godly will ſhall be
to end hir liuing daies;
Hir ſoule may then with angels thine,
ſound forth thine endles praiſe: *Amen.*

A thankeſgiuing before meate.

FOR food ſuch as we find,
Let vs giue thankes therefore,
And not forget the poore to feed,
with ſome part of our ſtore.
Let all our talke be ſuch,
whereby no grudge may growe,
Our ſelues well eaſd,& God beſt pleaſd,
Chriſt grant it may be ſo.
God long preſerue in peace and health,
Our gratious Queene *Elizabeth*: Amen.

A thankeſgiuing after meate.

THou God be praiſed for the food,
we haue receiu'd from thee;
And giue vs grace a life to lead,
More thankfull for to bee:
Lord long preſerue in peace and helth,
Our gratious Queene *Elizabeth*: *Amen.*

FINIS

The poore Widowes *Mite*:

Gathered by *William Hunnis*, one of the Gentlemen *of hir Highnesse* Chapell, and Maister *to the Children of the same.*

Who knocks with hope, and craues in faith,
shall haue their iust request;
By loue who seekes, the way shall find
to port of quiet rest.

Newlie printed by
Henrie Denham
1585.

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To the Queenes Maieſties *Highneſſe.*

E Except your Highnes well allow
this gift of humble mind,
L Lacke ſhall my hope the gladſome fruit,
it ſought thereby to find.
I If gift with giuers loiall hart
your Maieſtie will trie,
Z Zeale more than gift ſhall triumph then
before your princelie eie.
A A Perſian prince, in gratious part,
tooke water of the well,
B Becauſe he ſawe the giuers zeale,
the giuers gift excell:
E Euen ſo my zeale renowmed Queene,
equiualent is with his,
Th. Though I offenſe commit to giue
ſo ſlender gift as this.
R Remembring yet your Princelie woont,
of clemencie withall;
E Example ſuch hath boldned me,
vpon my knee to fall.
G Great gifts of gold, and gems of price,
poore *Hunnis* would preſent,
I If he them had; in ſtead whereof
hee praies this may content.
N New yeere, and manie God you ſend,
in health with peace to raine,
A And after when your ſpirit departs,
with Chriſt it may remaine.

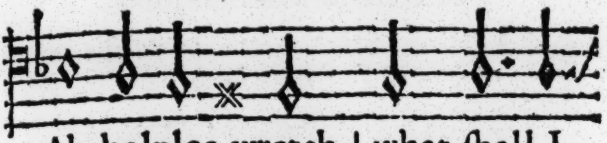
Your Highnes loiall ſubiect and
moſt humble obedient ſeruant,
W. H.

The Authour.

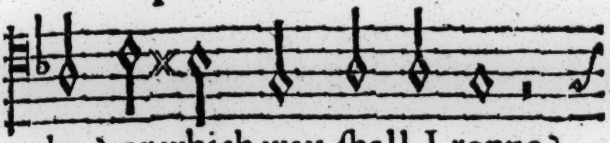
WHo ſeekes with workes alone to win
the life that ſhall remaine,
I Is farre deceiu'd: for if it be ſo,
then Chriſt hath dide in vaine.
LL Let our good woorkes our faith declare;
by faith we are made free,
I It comes from God, that goodneſſe is,
no good at all in mee.
A As man himſelfe vnable is,
in thought to pleaſe the Lord,
M Much leſſe to woorke or doo the deed,
that might his health accord.
H Here I profeſſe one God to ſerue,
from ſecret ſearch of hart,
V Vnto his ſacred word to cleaue,
and neuer to depart.
N No time my Prince nor Magiſtrate,
by will for to offend,
N Ne wiſh I woorſe vnto my foe,
than to my verie frend.
I In Chriſt by faith, by no meanes elſe,
my righteouſneſſe dooth flowe:
S Such was his loue, ſuch is my faith,
and euer ſhall be ſo.

The Poore Widowes *Mite.*

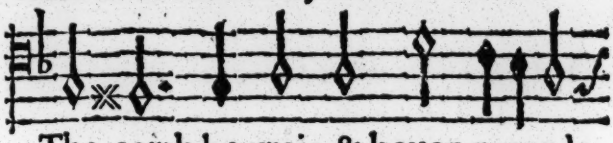
The first Meditation.



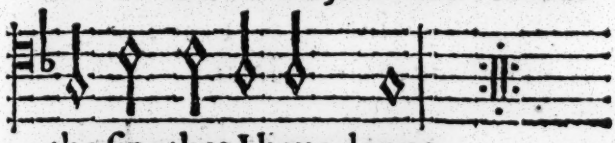
Ah helples wretch! what ſhall I



doo? or which way ſhall I ronne?



The earth bewrais,& heuen records

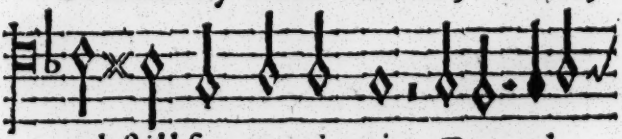


the ſins that I haue donne.

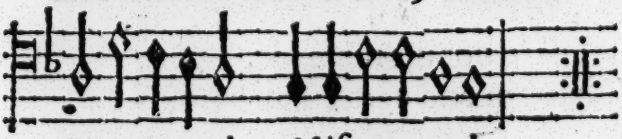
The gates of hell wide open ſtand,
for to receiue me in,
And fearefull feends all readie be,
to torment me for ſin.
Alas, where ſhall I ſuccour find?
the earth dooth me denie,
And to the ſacred heauens aboue,
I dare not lift mine eie.
If heauen and earth ſhall witneſſe be,
againſt my ſoule for ſin,

Vntimelie birth (alas) for me
much better then had bin.
And now deſpaire approcheth faſt,
with bloodie murdering knife,
And willeth me to end my greefes,
by ſhortning of my life.
Shall I deſpaire? Thou God forbid,
for mercie more is thine,
Than if the ſinnes of all the world
were linked now with mine.
Deſpiſe not then moſt louing Lord,
the image of thy face, (bought
Which thou haſt wrought and dearelie
with goodneſſe of thy grace.
And ſince thy bloudie price is paid,
and bitter paines all paſt;
Receiue my plaints, accept my ſpirit,
and mercie grant at laſt:

So ſhall my ſoule reioice, reioice,



and ſtill for mercie crie, *Peccaui,*



Pecca---ui, Miſerere mei.

The

The 2. Meditation.

THou God that rulſt & rainſt in light
that fleſh cannot attaine,
Thou God that knowſt the thoughts of (men
are altogither vaine;
Thou God whom neither tœng of man
nor angell can expreſſe:
Thou God it is that I dœ ſeeke,
thou pitie my diſtreſſe.
Thy ſeat, ô God, is euerie where,
thy power all powers tranſcend,
Thy wiſdome cannot meaſur'd be,
for that it hath no end.
Thou art the power and wiſdome tœ,
and ſole felicitie,
But I a lumpe of ſinfull fleſh,
nurſe of iniquitie.
Thou art by nature merciſull,
and Mercie is thy name,
And I by nature miſerable,
the thrall of ſin and ſhame.
Then let thy nature, ô good God,
now worke his force in me,
And clenſe the nature of my ſinne,
and heale my miſerie.
One depth, good Lord, an other craues,
my depth of ſinfull crime,
Requires thy depth of mercie great,
for ſauing health in time.

Sweet Chriſt grant ỹ thy depth of grace,
may ſwallow vp my ſin,
That I thereby may whiter be,
than euer ſnowe hath bin:

ng theſe
ure lines
euerie
editation
llowing.

¶ So ſhall my ſoule reioice, reioice,
and ſtill for mercie crie,
Peccaui, peccaui,
miſerere mei.

The 3. Meditation.

BEfore thy face, and in thy ſight,
haue I, deuoid of ſhame,
O Lord tranſgreſſed willinglie,
I doo confeſſe the ſame:
Yet was I loth that men ſhould knowe,
or vnderſtand my fall,
Thus feard I man, much more than thee,
thou righteous iudge of all.
So blind was I and ignorant,
yea rather wilfull blind,
That ſuckt the combe, & knew the bee
had left the ſting behind.
My ſinnes, ô God, to thee are knowne,
there is no ſecret place,
Where I may hide my ſelfe, or them,
from preſence of thy face.
Where ſhall I then my ſelfe beſtowe?
or who ſhall me defend?
None is ſo louing as my God;
thy mercies haue no end.

In

In deed I grant, and doo confeſſe,
my ſinnes ſo hainous bee,
As mercie none at all deſerues:
but yet thy propertie
Is alwaies to be mercifull,
to ſinners in diſtreſſe;
Whereby thou wilt declare and ſhew
thy great almightineſſe.
Haue mercie Lord on me therefore,
for thy great mercies ſake;
Which camſt not righteous men to call,
but ſinners part to take:

¶ So ſhall my ſoule reioice, reioice,
and ſtill for mercy crie,
Pecaui, peccaui,
miſerere mei.

The. 4. Meditation.

MOſt gratious God, doo not behold
the number of my ſin,
Ne yet conſider with thy ſelfe
how wicked I haue bin;
But rather thinke I am but duſt,
or as the withered hay,
Which flooriſheth to day in field,
to morowe ſhorne away.
My fleſh rebelles againſt the ſpirit,
my ſpirit too weake is found,
By ſinne conceiu'd in mothers wombe,
my ſoule firſt caught hir wound.

My fleſh is fraile, too weake and vaine,
to doo the thing I ſhould,
And what I would not, that doo I,
contrarie that I would.
Thou ſeeſt, ô Lord, how weake I am,
not able for to ſtand
Without the ſuccour, helpe and aid
of thy moſt mightie hand.
And what is hee that will not ſtaie
the man that's like to fall?
Or will refuſe the ſicke to helpe,
for helpe when he dooth call?
If thou wilt lay vnto my charge,
the burden of my ſin;
O Lord, the conqueſt is but ſmall,
that thou thereby ſhalt win.
For why, thy glorie and thy praiſe,
in mercie dooth conſiſt,
Vnto the which I yeeld my ſelfe,
to doo with what thou liſt:

¶ My ſoule ſhall truſt in thee, in thee,
and ſtill for mercie crie,
Peccaui, peccaui,
miſerere mei.

The 5. Meditation.

IF I demand what mercie is?
thou God wilt anſwere mee,
That mercie is th'abundance great
of thy diuine pitie;

Where-

Wherewith thou vew'ſt th'afflicted ſort,
that on the earth doo lie:
And what is this compaſſion then,
but proofes of thy mercie?
Our fathers old the ſame haue felt,
and now in reſt doo raine,
And thou art ſtill the ſelfe-ſame God,
for euer to remaine.
Our fathers were conceiu'd in ſinne,
and ſo are we likewiſe:
Wilt thou compaſſion ſhew on them,
and children theirs deſpiſe?
One faith in Chriſt we all profeſſe,
one God in perſons three,
As thou compaſſion hadſt on them,
compaſſion haue on mee.
Ponder, ô God, my harts deſire,
moſt humblie doo I craue;
And doo away all my miſdeeds,
and ſo compaſſion haue.
And as of ſinners manie a one,
whoſe number is vnknowne,
Thou didſt vouchſafe to drawe to thee,
and make them all thine owne:
So now vouchſafe, moſt gentle God,
likewiſe to drawe me in,
And make me righteous by thy grace,
forgiuing me my ſin:
¶So ſhall my ſoule reioice, reioice,
and ſtill for mercie crie,

Peccaui, peccaui,
miſerere mei.

The 6. Meditation.

MOſt mightie God, I doo confeſſe,
ten thouſand times and more,
Thou haſt me waſhed from my ſinne,
and ſalued ſtill my ſore:
But I through ſinne am falne againe,
and fowler now am made,
Than euer was the filthie ſwine
with mier ouerlade.
How oftentimes ſhall we forgiue,
ech other that offend?
Seuentie times ſeuen, the ſcripture ſaith,
which ſignifieth no end.
If man to man ſuch fauour ſhew,
that wretched caitiues bee,
How much more thou, ô gratious God,
to them that call on thee?
It is thy nature to forgiue,
my nature can but fall;
Though thou be iuſt in all thy works,
thy mercie paſſeth all.
What time a ſinner dooth repent,
and turne to thee at laſt,
All ſinnes foredoone thou wilt forget,
thy promiſe ſo hath paſt.
Behold, ô God, I turne to thee,
with ſorrowe for my ſin,

And doo repent euen from my hart
that I ſo lewd haue bin.
Now waſh me Lord, yet once againe,
with fountaine of thy grace,
That I among thy ſacred Saints,
with thee might haue a place:

¶So ſhall my ſoule reioice, reioice,
and ſtill for mercie crie,
Peccaui, peccaui,
miſerere mei.

The 7. Meditation.

LIke as the guiltie priſoner ſtands,
before the iudge ſo tride,
With quaking breath, & ſhiuering limbs
his iudgement to abide:
Euen ſo, ô God, before thy face
in fearefull ſtate I ſtand,
And guiltie crie to thee my iudge,
and now hold vp my hand.
Nothing haue I to plead for life,
no goodneſſe is in mee:
Of ſinne, deceit, and wickedneſſe,
guiltie, good Lord, guiltie.
Thus by thy righteous doome, ô God,
and ſacred lawe diuine,
Condemnd am I to endleſſe paine,
through iuſt deſerts of mine.
Alas, what then is to be ſaid?
or what is to be donne?

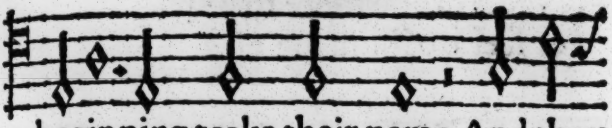
For mercie yet will I appeale,
to Ieſu Chriſt thy ſonne.
For neuer yet hath it beene heard,
ſince firſt the world began,
That Ieſu Chriſt did turne his face,
from anie ſinfull man;
Which vnto him for mercie came,
with ſad repentant mind:
O Lord, ſhall I then be the firſt
that ſhall no mercie find?
Shall I be he thou wilt deſpiſe,
that humblie coms to thee?
No no, ſweet Chriſt, thy promiſe is
for to deliuer mee:

¶Wherfore my ſoule be glad, be glad,
and crie inceſſantlie,
Peccaui, peccaui,
miſerere mei.

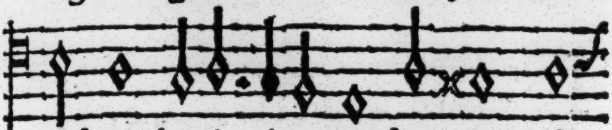
Verſes vpon the Lords *Praier.*

Our father which art in heauen.

A thing thou art frō which al things begin-

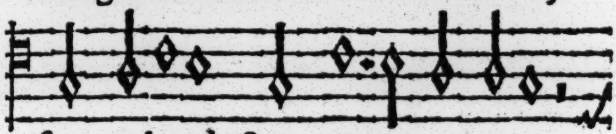


beginning tooke their name, And thou



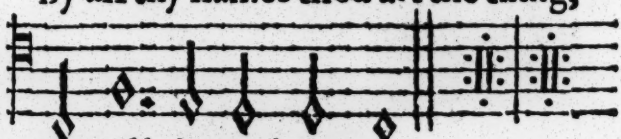
without beginning art, that gaue all

things the ſame. We call thee God,



ſome *Iehouah*, ſome *Tetragrammaton*:

By all thy names thou art the thing,



wee all depend vpon.

We be thy ſonnes, thy children deare,
and heires of kingdome thine,
By which we doo preſume and ſay,
Our father moſt diuine,
Which art in heauen, deuoid of ſhape
that reaſon can deuiſe,

Ne

Ne yet art thou there to be felt,
or ſeene of humane eies.

Hallowed be thy name.

THy name, ô God, is woonderfull,
though we the ſame abuſe,
And by thy name ſuch things are doone,
as make the mind to muſe.
The heauens aboue, the earth belowe,
and waters vnder them,
Thy name hath wrought miraculouſlie,
all for the vſe of men.
O maruellous God! what is thy name?
or what ſhall I thee call?
Thou art in power omnipotent,
the mightieſt power of all.
Then mightie powet of powers it is,
vouchſafe the ſame in mee,
So worke thy will, that in my life
thy name may hallowed bee.

Thy kingdome come.

THy kingdome euerlaſting is,
in truth and equitie,
In fauour, loue, and righteouſneſſe,
to all in miſerie.
Bow downe the heauens, ô mightie king,
whereby thy grace may fall,

That

That this thy kingdome might deſcend,
into the harts of all.
So ſhall our ſinnes be driuen away,
our fleſh made tame alſo,
And we found righteous in thy ſight,
a perfect life to ſho.
Vouchſafe to grant, ô heauenlie king,
this bleſſed worke may bee,
Thy kingdome ſtill to dwell in vs,
and we to dwell in thee.

Thy will be done in earth, as it is in heauen.

THy will is good, our will is nought,
thy will be therefore donne:
Such was thy will, that Ieſus Chriſt,
thy deare and onely ſonne,
Should teach thy will to ſinfull fleſh,
our wicked luſts to kill;
And he thy will vpon the croſſe,
the ſame did there fulfill.
O heauenlie father, let thy will
in earth fulfilled bee,
Among vs men, as with thy Saints
in heauenlie Hierarchie.
And grant thy will ſo worke in vs,
that we thy will confeſſe,
In word, in life, in faith, in loue,
and perfect holineſſe.

Giue vs this daie our dailie bread.

THy word, thy truth, & Chriſt thy ſon,
is bread that we ſhould haue:
Vouchſafe our ſoules may feed thereon,
moſt humblie we doo craue.
For man dooth not by bread alone
paſſe foorth his vitall daies,
But by ech word thy mouth proceeds
vnto thy endleſſe praiſe.
Fix in our harts thy ſweet ſonnes death,
and ſuch impreſſion make,
As we thereby may cheerefull be,
to ſuffer for his ſake
Such croſſe as pleaſeth thee to laie
vpon our backs to beare;
With ſhield of faith to bide the brunt,
againſt all worldlie feare.

And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs.

WE knowe, forgiuenes is at hand,
when we for mercy call;
If we ech other doo forgiue,
thou wilt forgiue vs all.
Such promiſe haſt thou made, ô God,
from which thou wilt not ſwerue,

And

And yet it lies not in our power,
the ſame for to deſerue.
So weake is man, ſo feeble too,
not able once to mind
The thought that's good, or doo the deed
that might thy mercie find.
This will thy grace muſt worke in vs,
our brethren to forgiue,
Which grant, ô God, that we therewith,
in reſt with thee may liue.

And leade vs not into temptation.

AND though temptations needfull be
thy ſeruants ſtrength to trie,
And that our ſinnes and wickedneſſe,
by faith awaie doo flie:
Yet Lord thy grace the ſame doth worke
whereby we ſtiflie ſtand
Againſt the world, the fleſh, the diuell,
winning the vpper hand.
Thus of our ſelues (alas) too weake,
temptations ay too ſtrong,
Thy grace it is muſt vs defend,
elſe are we throwne along.
Grant when by ſin through want of grace
great falles we doo ſuſtaine,
That then thy grace might viſit vs
and reare vs vp againe.

But deliuer vs from euill.

FRom euill that we by ſin deſerue,
moſt mightie God defend,
And rid vs free from filthie fall,
of miſerable end.
With-hold thy ſeuere puniſhment,
and let thine eie of grace.
Take vew vpon th'afflicted ſort,
and helpe our wretched caſe.
From ſurging ſeas of worldlie waues,
wherewith we be oppreſt,
Diſcharge and ſet our ſoules on ſhore,
in port of quiet reſt.
So ſhall we then our praiers make,
with conſcience ſafe and ſound,
And by thy grace ſhall able be,
our en'mie to confound: *Amen.*

The Chriſtian faith.

ONe God in perſons three,
and three in Godhead one,
I doo beleeue my ſauing health
dooth reſt in him alone.
The firſt, the Father high,
Creator of vs all,

The ſecond is his onelie Sonne,
the word whom ſcriptures call.
The third, the Holie-ghoſt,
of both who dooth remaine,
In mightie power and Deitie,
coequall with the twaine.
The word of loue to vs,
fleſh void of ſin became,
Of virgins wombe by power diuine,
moſt pure he tooke the ſame.
And then for ſinfull fleſh,
his fleſh was ſacrifis'd,
By bitter, ſharpe, and ſhamefull death,
as cruell Iewes deuis'd.
His fleſh with whips was rent,
his head becrownd with thorne,
His bodie naild on croſſe of tree,
his hart with ſpeare was torne.
Thus all his bloud he ſhed,
to death his life made thrall,
To pacifie his fathers wrath,
procur'd by Adams fall.
He died and was buried,
deſcended downe to hell,
From death to life he roſe againe,
he loued vs ſo well.
When fortie daies were come,
to heauen aſcended hee,
In ſight from men of Galile,
in faith to vs that bee.

From whence I doo beleeue,
he ſhall againe deſcend,
To iudge all fleſh, and of the world
to make a finall end.
The dead from graue ſhall riſe,
the quicke ſhall changed bee,
And eu'rie eie ſhall face to face
behold his maieſtie.
By grace who hath doone well,
with him in heauen ſhall raine:
By ſinne who hath doone wickedlie,
in euerlaſting paine.

FINIS.

COMFORTABLE

Dialogs betwene CHRIST and a SINNER, touching the Soules health.

Humble ſutes of a ſinner for mercie in miſerie.

A Lamentation touching the follies and vanities of *our youth.*

A Pſalme of reioiſing for *our ſpirituall re-*demption.

A Chriſtian confeſſion to the bleſſed Trinitie.

Praiers for the good eſtate *of the Queenes High-*neſſe, &c.

Gathered by W. Hunnis, one of the Gentlmen of hir Highneſſe *Chapell, and maiſter to the* children of the *ſame.*

1585.

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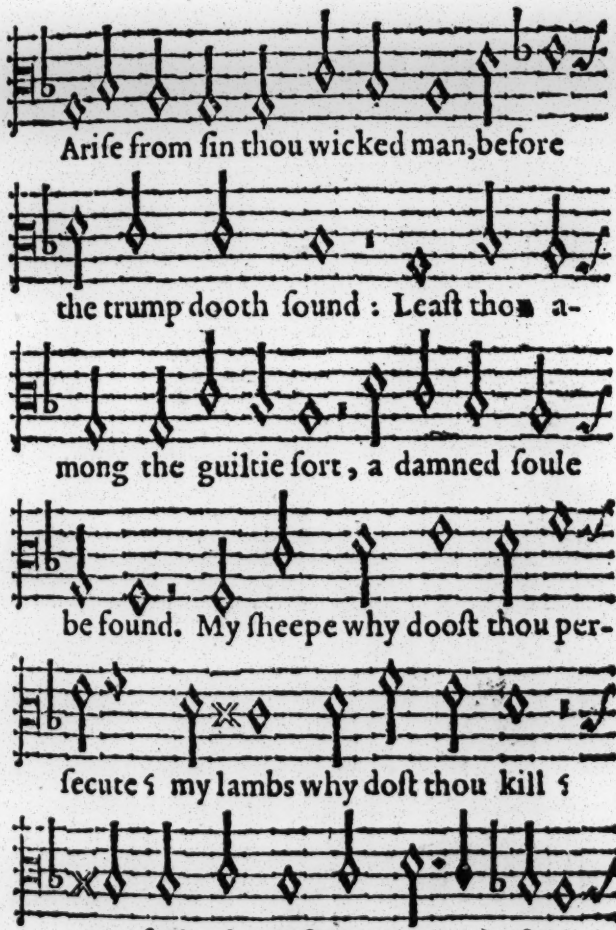
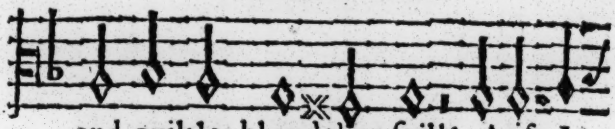
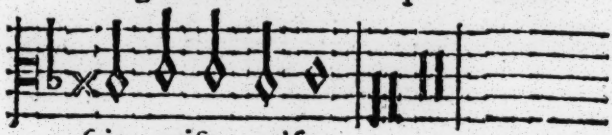
A Dialog betweene Christ and a Sinner.





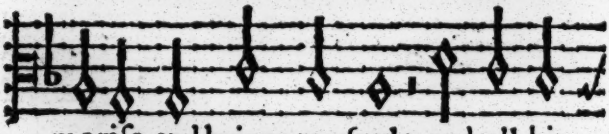
and guiltles blood thus ſpill? Ariſe I



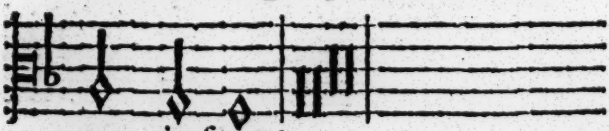
ſaie, ariſe, ariſe.

NNER. What fearefull thundring voice is this,

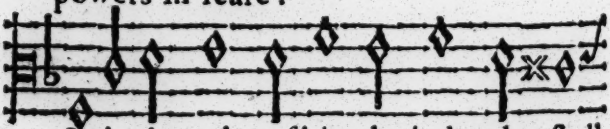
that ſoundeth in mine eare: Which bids



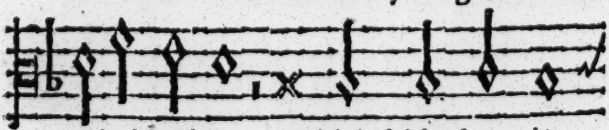
me riſe, and brings my ſoule, and all hir



powers in feare?

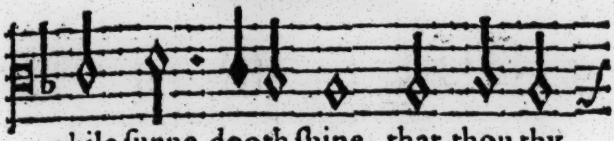


RIST. It is the voice of him thy iudge, that ſhall

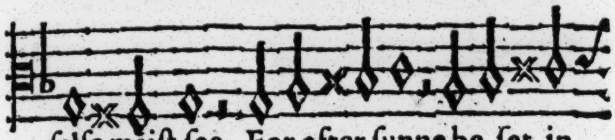


thy iudger bee: Which bids thee riſe

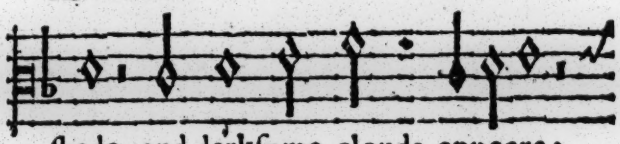
while



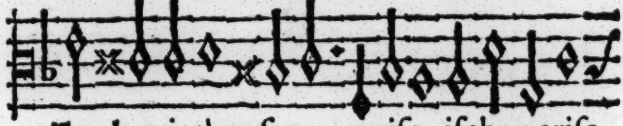
while ſunne dooth ſhine, that thou thy



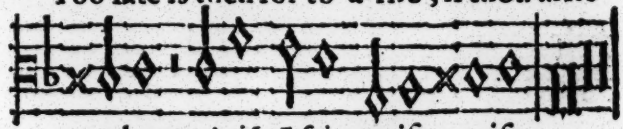
ſelfe maiſt ſee. For after ſunne be ſet in



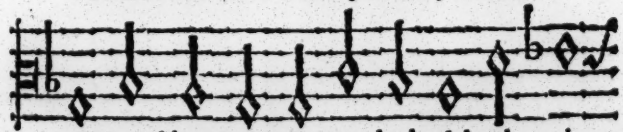
ſhade, and darkſome clouds appeere:



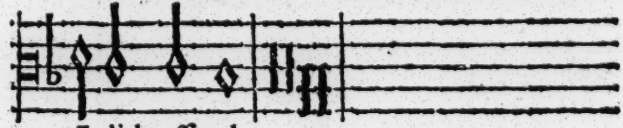
Too late is then for to a-riſe, if thou ariſe



not heere. Ariſe I ſaie, ariſe, ariſe.

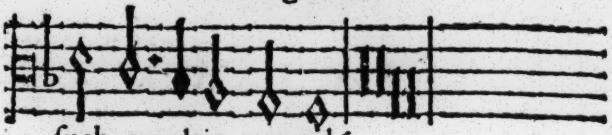


O Lord by grace I now behold, wherein SINNE

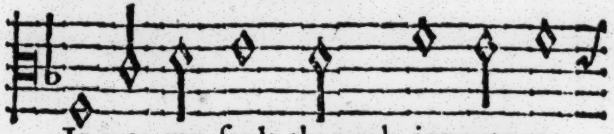


I did offend.

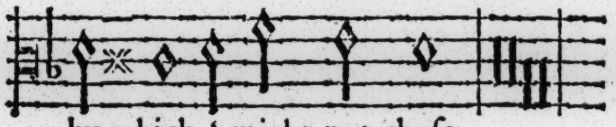
What made thee thus againſt my ſaints, CHRI



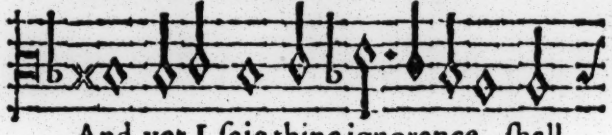
ſuch crueltie extend?



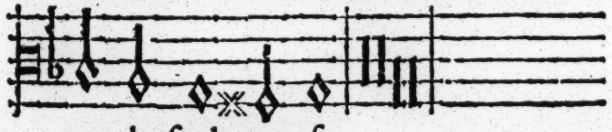
NNER. It was my fault through ignorance,



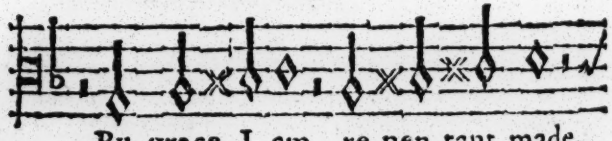
by which I might not chuſe.



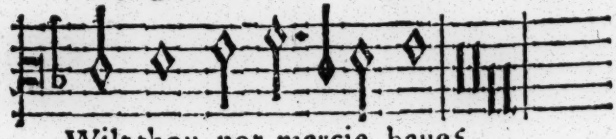
RIST. And yet I ſaie thine ignorance, ſhall



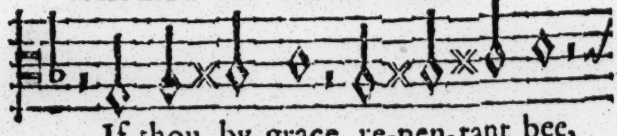
not thy faults excuſe.



NNER. By grace I am re-pen-tant made,



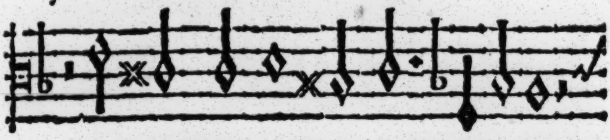
Wilt thou not mercie haue?



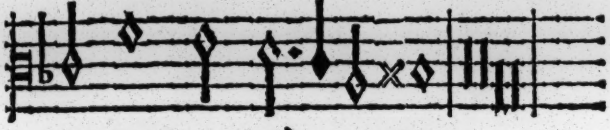
RIST. If thou by grace re-pen-tant bee,

yet

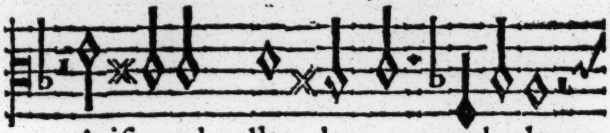
yet muſt thou mercie craue.



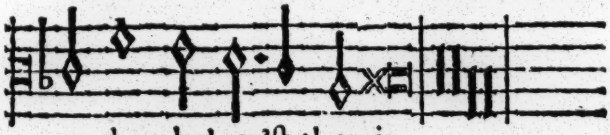
O Lord blot out my ſil--thie deeds, SINNER



and clenſe mee from my ſinne:



Ariſe and walke, thou art made cleane, CHRIST



as thou beleeu'ſt therein.

An other dialog betweene Chriſt and a Sinner, to be ſoong as the former.

CHRIST.

AWake from ſleepe, and watch awhile,
prepare your ſelues to praie;
For I mine angell will ſend foorth
to ſound the iudgement daie,
That mine elect and choſen ſort
might find my ſaieng true:
How that the time I ſhorten will,
for them and not for you.
Awake I ſay, awake, awake.

SINNER.

And yet, ô Lord, the little whelps
would licke the crums that fall,
Thy choſen ſort are verie few,
but manie dooſt thou call.

CHRIST.

I call to you that will not heare,
I ſtretch mine armes at large,
For to imbrace ſuch as doo come,
and all your ſinnes diſcharge.
Wherefore if you refuſe to come,
I will you then forſake;

And to my feaſt will ſtrangers call,
and them my children make:
Awake therefore, and riſe from ſleepe,
awake, I ſaie, awake.

SINNER.

Not ſo, good Lord, thy mercie far
aboue our ſinnes abound.

CHRIST.

And yet I will a iuſticer
in iuſtice mine be found.

SINNER.

Thy promiſe is to pardon ſinne,
and therein art thou iuſt.

CHRIST.

Your ſinnes repent, and praie therefore,
in vaine is elſe your truſt.

SINNER.

O Lord thy grace muſt this performe;
or elſe it cannot be.

CHRIST.

My grace you haue, the ſame applie,
and bleſſed ſhall you be.

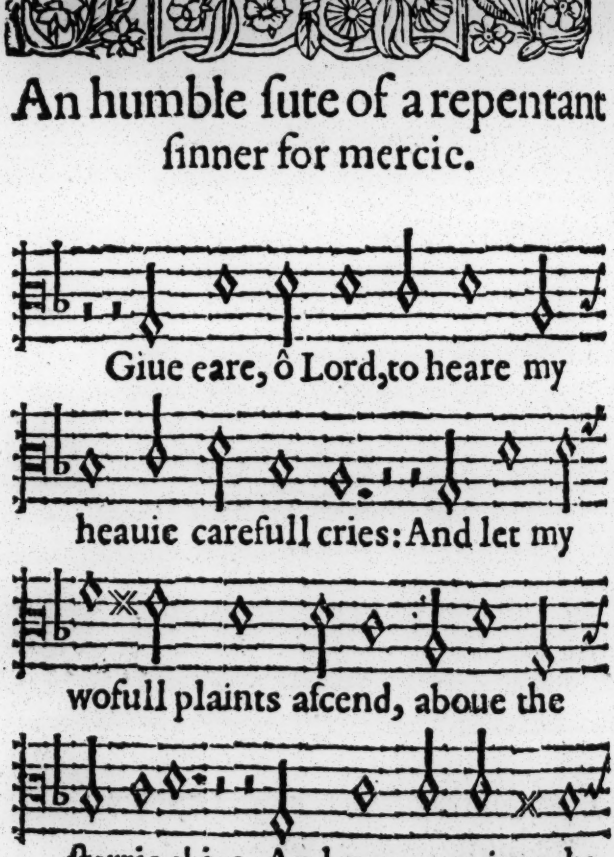
SINNER.

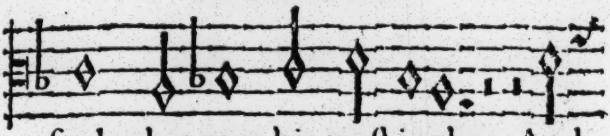
Through this ſweet grace, thy mercie
we humblie doo require. (Lord

CHRIST.

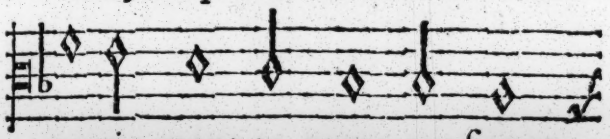
By mercie mine I you forgiue,
and grant this your deſire.
AMEN.

An humble ſute of a repentant ſinner for mercie.

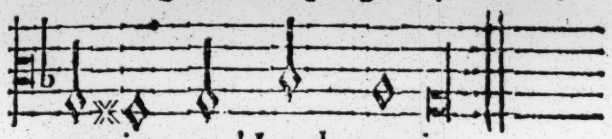




ſoule, that puts his truſt in thee: And



mercie grant to purge my ſinnes,

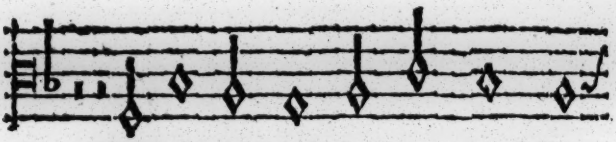


mercie, good Lord, mercie.

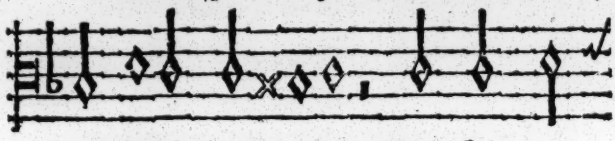
My ſoule deſires to drinke,
from fountaine of thy grace:
To ſlake this thirſt, ô God, vouchſafe,
and turne not off thy face.
But bow thy bending eare,
with mercie when I crie,
And pardon grant for ſinfull life,
mercie, good Lord, mercie.

Behold at length, ô Lord,
my ſore repentant mind,
Which knocks with faith, & hopes therby
thy mercies great to find.
Thy promiſe thus hath paſt,
from which I will not flie:
Who dooth repent truſting in thee,
ſhall taſt of thy mercie.
Mercie, good Lord, mercie, mercie.

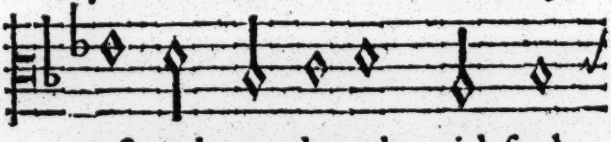
¶ Another to the ſame effect.



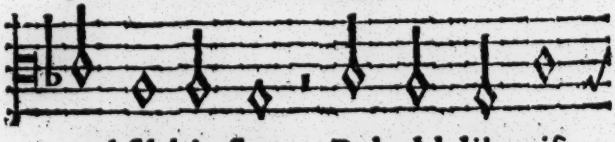
Behold, ô God, the wretched ſtate,



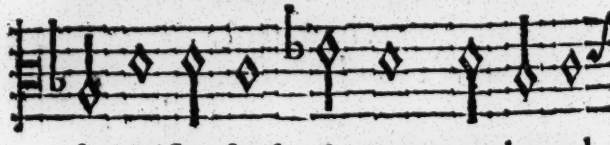
my fillie ſoule is in: How ſore op-



preſt and ouerchargde, with foule

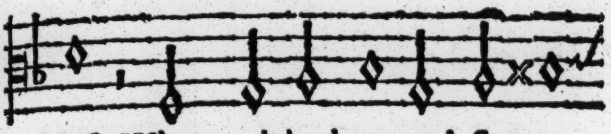


and filthie ſinne. Behold likewiſe



the priſon ſoule, I meane my baned

breſt:



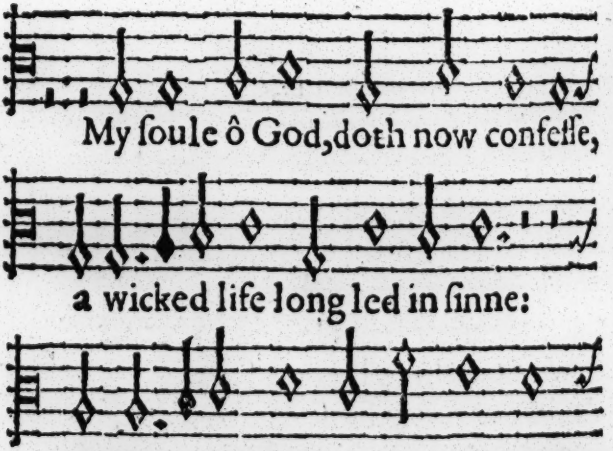
breſt: Where wickednes and ſinne a-

bounds, and breeds my ſoules vnreſt.

Behold ô God how oft my ſoule,
dooth lift hir ſelfe to thee:
As one in dungeon darke and deepe,
deſiring light to ſee.
Behold alſo, how faine it would,
doo that might pleaſe thy will:
But cruell ſinne with his affects
doo drawe me backward ſtill.
Behold, I doo not that I would,
as lawe of thine requires,
But I doo that I would not doo,
contrarie my deſires.
Such is the working of the feend,
ſuch be his wilie waies,
With luſt to ſet my hart on fire,
whereby my health decaies.
Such pleaſant baits laies he abroad
with pois'ned hooks of ſin,
And traines my ſenſes all thereto,
and drownes my ſoule therein.

But mercie is with thee my God,
for ſuch as mercie ceaue,
Among the which I humblie aske,
ſome mercie for to haue.
For light offenſe thy mercie ſmall,
may ſoone appeaſe thine ire,
But mine offenſes manifold,
thy mercies great deſire.
And ſince by mercie I muſt win,
thy fauour and thy grace,
From my miſdeeds and ſinfull life,
with mercie turne thy face.

¶ An other to the ſame purpoſe.



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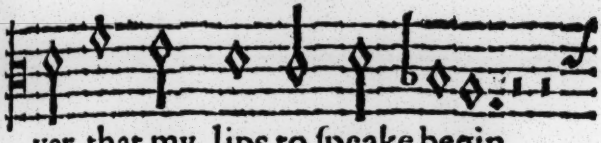
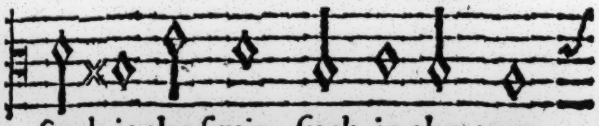
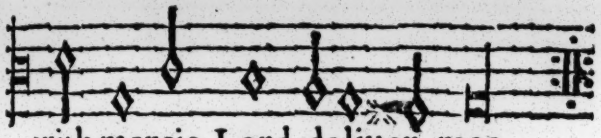


yer that my lips to ſpeake begin.



Such is the fruit, ſuch is the tree,



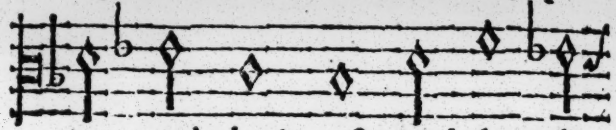
with mercie Lord deliuer mee.

Shall I ô Lord, for this deſpaire
of hope, of helpe, and health at laſt?
Or ſhall I thinke thou ſeek'ſt reuenge,
vpon my ſinfull life that's paſt?
No no, my faith dooth witnes mee,
Thy bloud from ſin hath ſet me free.

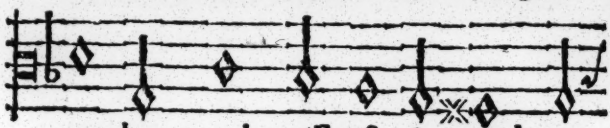
AMEN.

A Lamentation touching *the follies and vanities of* our youth.

¶ Alacke when I looke back, vpon

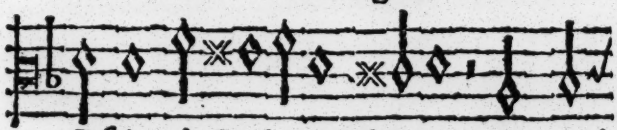


my youth that's paſt, And deepelie



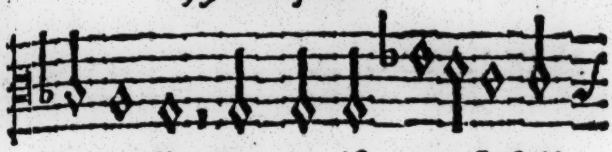
ponder youths offenſe, & youths re-

ward at laſt: With ſighes and ſobs



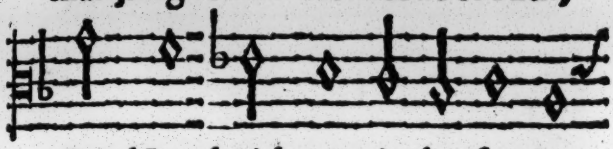
I ſaie; ô God I not denie, my youth

with follie hath deſeru'd, with follie



for to die. But yet if euer ſinfull

man, might mer-cie mooue to ruth,



Good Lord with mercie doo forgiue,

the follies of my youth.

In youth I rangde the fields
where vices all did grow,
In youth alas I wanted grace,
ſuch vice to ouerthrow.
In youth what I thought ſweet,
moſt bitter now I find:
Thus hane the follies of my youth,
with follie kept me blind.
Yet as the eagle caſts hir bill,
whereby hir age renu'th:
So Lord with mercie doo forgiue,
the follies of my youth: *Amen.*

A pſalme of reioiſing for the woonderfull loue of Chriſt, ratified by his meritorious death and paſſion, for our ſpirituall redemption.

LEt vs be glad and clap our hands,
with ioy our ſoules to fill:
For Chriſt hath paid the price of ſinne,
with mercie and good will.
By his good will he fleſh became,
for ſinfull fleſhes ſake:
By his good will diſdained not,
moſt ſhamefull death to take.
By his good will his blood was ſpilt,
his bodie all to rent:
By his good will to ſaue vs all,
he therewith was content.
By his good will death hath no power,
our ſinfull ſoules to kill:
For Chriſt hath paid the price of ſinne,
with mercie and good will.
Since Chriſt ſo dearelie loued vs,
let vs from ſinne refraine:
For Chriſt deſireth nothing els,
in lieu of all his paine.
And that we ſhould each other loue,
as he vs loou'd before:

So

So shall his loue abide in vs,
and dwell for euermore.
Let then our loue so dwell in him,
our wicked lusts to kill:
For Christ hath paid the price of sin,
with mercie and good will.
AMEN.

A praier for the good estate of Queene ELIZABETH.

THou God that guidst both heauen & earth,
on whom we all depend:
Preserue our Queene in perfect health,
and hir from harme defend.
Conserue hir life in peace to reigne,
augment hir ioyes withall:
Increase hir friends, maintaine hir cause,
and heare vs when we call.
So shall all we that faithfull be,
reioise and praise thy name:
O God, ô Christ, ô Holie-ghost,
giue eare and grant the same.
AMEN.

A Christian confession of and to the *Trinitie.*

1 Thou almightie, omnipotent, and euerlasting God the father of heauen; I doo beleeue, confes, and acknowledge thee to be the God of all power & might, yea the almightie power it selfe, and to bee of nothing going before, neither made, created, nor begotten, but to be a thing before all things, giuing beginning vnto euerie thing, thy selfe being without beginning, and without ending.

2 O Thou Sonne of God, which art the word of the Father, and second

second person in Trinitie; I doo likewise beleeue, confesse, and acknowledge thee to bee of the Father without beginning, before all worlds, neither made nor created, but begotten, and art equall with the Father in power, might, glorie, maiestie, and deitie, and to be as thy Father is, the fountaine and well-spring of all wisedome, grace, and mercie.

O Thou God the Holie-ghost, 3
and third person in Trinitie, which art with the Father and the Sonne, the giuer of all comfort, vertue and goodnesse; I doo also beleeue, confesse, and acknowledge thee, to be of the Father, and of the Sonne, neither made, nor created, nor begotten, but from God the Father, and from God the Sonne proceeding, equall with the Father and the Sonne, without beginning

ginning of time, and without end, in like power, might, glorie, maiestie, and Deitie as is the Father and the Sonne, all three in one, and one in three, one verie GOD euerlasting, not three Gods euerlasting, of one essence or being, euer perdurable or during, without measure, not changeable, almightie, of one substance, and in one nature simple.

4 I Doo beleeue, confesse, and acknowledge ech one of your persons to be equall to the other, in all maner of perfection; and ech one person to bee omnipotent or almightie, and to bee one beginning of all things; and that togither you made & created all creatures, visibles & inuisibles, spirituals and corporals; and that, by almightie vertue, from the beginning of time, you three togither, did

did create (and that of nothing) the creature angelike, and the worldlie nature; and then you made man common to the first two natures: for man is of bodie corporall, and of soule spirituall.

ALso I doo beleeue, confesse, and acknowledge, that thou the Father art one other, and thou the Sonne art one other, and thou the Holie-ghost art one other. For thou, ô Father, maiest not bee the Sonne, nor the Holie-ghost; nor thou, ô Sonne, maist not be the Father, nor the Holie-ghost; nor thou ô Holie-ghost, maiest not bee the Father, nor the Sonne: but to you three persons is one being, and one nature common, the which is the beginning of all things; and out of this beginning there is no beginning.

And

6 AND I beleeue, confesse, and acknowledge, that thou, ô Father, art no greater, nor of greater power than is the Sonne, nor than is the Holie-ghost. For the vnitie of your diuine being is equall or alike togither: for such as thou art, ô Father; such art thou, ô Sonne, and such art thou, ô Holie-ghost. And thus thou holie and blessed Trinitie art one God, the first beginning, without beginning, fountaine of all mercie, grace, goodnesse, and vertue, which by thy knowledge dooest knowe all things present, and to bee hereafter.

7 AND further, I doo confesse, acknowledge, and stedfastlie beleeue, that thou, ô Sonne of God art without beginning, coëternall with GOD the Father, and with God the Holie-ghost. And by the whole

whole conſent of you three in one, and one in three, and by the ouerſhadowing of the Holie-ghoſt, thou, ô holie and moſt bleſſed ſonne of God, didſt enter into the wombe of the moſt vnſpotted amongſt women, the bleſſed virgine Marie, in whom was no blemiſh of ſinne after the ſalutation of the angell Gabriel, when ſhe had by the working of the Holie-ghoſt, anſwered theſe words of meekneſſe; Behold and ſee, I am the handmaid of the Lord, be it vnto me according to thy word.

THus thou bleſſed ſonne of God diddeſt not forſake or leaue thy Godhead, but didſt take fleſh or manhead of the bleſſed virgine vnto thy Godhead, being ſtill perfect God with the father in Godhead, and perfect man alſo. In which manhead thou wert 8

leſſe than the father, but yet equall with the father touching thy Deitie or Godhead: as after thy moſt bleſſed natiuitie thou didſt prœue in thy humanitie to bee perfect God.

9 FOR without anie teacher or ſchoolemaiſter, thou hadſt all perfect knowledge of ſciences & learning. Thou changedſt water into wine. Thou gaueſt ſight to the man borne blind. Thou openlie ſaidſt to the Iewes and Phariſies; I which ſpeake to you, am the beginning. Thou feddeſt manie thouſands of people with a few loaues of bread, and with a few fiſhes. The wind and ſea obeied at thy commandement. Thou raiſedſt Lazarus from death vnto life, which was foure daies dead, and ſtinking in his graue. In this, ô God, and in manie more excellent

lent miracles, thou didſt ſhew thy ſelfe to be perfect God.

AND alſo thou didſt ſhew thy ſelfe to bee perfect man: for thou didſt eate, drinke, and ſleepe, and ſo tookeſt increaſe of nature, as man dooth. Thou weptſt, thou faſtedſt, thou ſufferedſt all the miſeries of man, ſin onelie excepted. 10

IT alſo well pleaſed thee to fulfill, to performe, and to accompliſh all the words and ſaiengs of the holie patriarchs and prophets, which they had vttered and ſpoken of thee, long time before thou tookeſt our humane nature vpon thee. And ſo to fulfill the prophefies, thou ſufferedſt that thine humane nature ſhould bee betraied and taken, by the kiſſing of thine vnkind diſciple Iudas. 11

12 THou also suffredst cruell persecutions of the Iewes, & after manie punishments they blasphemed thee, and cried vpon Pilate to haue thee crucified; and so vnder Ponce Pilate thou didst suffer to be crucified, and vpon the crosse didst die, touching thy humanitie; and after wast thou taken downe, buried, and by the power and might of thy deitie descendedst into hell, according to the scripture.

13 AND I beleeue (notwithstanding that thy sepulchre was made fast and sealed, & also watched and kept by certeine soldiers therevnto appointed) that the third daie, by thy Godhead or diuine power, thou didst arise in thy humanitie. And fortie daies after thou didst ascend into heauen, in the sight of men of Galile, and in faith

faith vnto vs that be; where thou dooſt remaine perfect GOD and perfect man, ſitting on the right hand of the father, from whence thou ſhalt come and iudge both the liuing and the dead. By the dead I vnderſtand the bodie which is mortall, and by the liuing I vnderſtand the ſoule which is ſpirituall and immortall.

AND alſo I acknowledge, confeſſe, and ſtedfaſtlie beleeue, that I ſhall, among all thy reaſonable creatures, ariſe from death to life, and with them ſhall ſtand and behold thy diuine maieſtie face to face; thou ſitting in the throne of thine eternall iudgement. And thine elect, and thoſe whom thou haſt ſhewed mercie vpon ſhall be ſeuered from the wicked reprobates, as lambes from woolues the ſaued ſort vpon thy right hand; 14

and the other vpon thy left, where we shall all receiue our last and finall iudgement. The which iudgement, ô Lord, I doo most humblie beseech thee may be vnto me, not after my sinnes and wickednesse; but according to thy great and vnspeakeable mercies.

Grant this, ô thou most holie and blessed father of heauen, which art with the Sonne, and with the Holie-ghost, the worlds creator; and haue mercie vpon mee, haue mercie vpon me.

Grant this, ô thou most holie and blessed Iesu, the onelie Sonne of God, the worlds Sauiour and redeemer; and haue mercie vpon me, haue mercie vpon me.

Grant this, ô thou most blessed and Holie-ghost, which art togither with the Father & the Sonne, the worlds comforter; and haue mercie vpon me, haue mercie vp-

on

on me.

Grant this, ô thou moſt holie, moſt bleſſed, moſt glorious, and euerlaſting Trinitie, and haue mercie vpon me, haue mercie vpon me, haue mercie vpon me, *Amen.*

A praier for the Queenes moſt excellent Ma*ieſtie.*

Almightie and mercifull GOD, creator & gouernour of all things, whoſe ſtrength is euerie where, and whoſe power is infinite: which as thou euer art omnipotent, and in

all thy works moſt gratious and ouer maruellous; ſo vnto vs thy poore ſeruants, grant we humblie beſeech thee, that ELIZABETH our gratious QVEENE, and next vnder thee here on earth our gouernour, may long liue, and lead a healthfull, quiet, and peaceable life. And if, ô Lord, at any time the wicked, through malice ſhall conſpire and gather themſelues togither againſt thee, and hir thine annointed; wee hartilie beſeech thee, either with ſpeed to conuert and turne their harts, or ouerthrowe their force, and bring their deuiſes to naught. And although, ô Lord, that we, through our manifold ſinnes and wickedneſſe, doo not deſerue to haue ſo good and ſo excellent a Iewell to rule & reigne ouer vs; yet, good Lord, wee hartilie pray thy diuine maieſtie, to behold the great and vnſpeakable miſeries,

miſeries, which the loſſe of ſo pretious a Pearle may bring vpon vs and our poſteritie, and to auert the ſame. This, ô Lord, wee doo humblie craue of thee, that wee may long time enioy hir; or elſe that wee, who faithfullie doo loue hir, may with hir be diſſolued, according to thy good will and gratious pleaſure: *Amen.*

A praier to be ſaid of euerie true Chriſtian before the *receiuing of the holie* Communion.

O Moſt ſweet louer of all mankind, Lord & Sauior Ieſu, I humblie beſeech thee for thy bitter paſſion ſake to remoue from me pride, enuie, and detraction, yea wrath, malice and impatiencie, and all other ſickneſſes & diſeaſes of the ſoule. And plant, good Lord, in my hart and mind true meekeneſſe, charitie, patience, chaſtitie, temperance, and modeſtie, with all ſuch other vertues, medicines, and preſer-

preſeruatiues vnto the ſoule. And mortifie in mee, good Lord, all vncleane motions, carnall deſires, and inordinate affections: and reuiue in me the loue of vertues, and the perpetuall exerciſes thereof; ſo that in this time and all times I may woorthilie receiue this holie and bleſſed ſacrament, vnto thine honour and glorie, and my ſoules endles ioy and comfort.

O Lord, I knowe and doo confeſſe here before thy diuine maieſtie, that I am vnwoorthie, and verie much vnwoorthie, and moſt vnwoorthie, through my manifold ſinnes and wickednes to licke the crums that fall from thy table: but notwithſtanding I knowe as well againe, and ſo doo I in heart and mind ſtedfaſtlie beleeue, and the ſame doo acknowledge in mouth and word, that thou my Lord God art omnipotent and almightie,

and

and ſo maieſt by thy power infinite, if it ſo pleaſe thy maieſtie, to make me woorthie and acceptable to ſit at thy table, and there to taſte and feed of the moſt pure and heauenlie viands: for thou alone, ô Lord, maieſt and canſt iuſtifie a ſinner, and of a vile, foule, and filthie wretch, make a cleane, white, and pleaſant perſon.

Therefore gratious Lord, I beſeech thy woorthie maieſtie for thy almightie power, which I firmelie and ſtedfaſtlie beleeue; and for thine infinite and endleſſe wiſedome, which I boldlie confeſſe; and for thine excellent goodneſſe and truth, wherein I fullie hope and truſt; and for all this togither as one: frame mee and make mee woorthie and acceptable vnto thy godlie preſence, and grant me forgiueneſſe of all my ſinnes, and the feruent flame of thy loue, that I

may

may now at this time receiue this holie ſacrament with puritie of hart, and cleaneſſe of conſcience, with ſpirituall gladneſſe and heauenlie ioy.

O moſt mercifull Sauiour Ieſu, I humblie beſeech thee, for this holie myſterie of thy bleſſed bodie and blood, wherewith we vnwoorthie wretches bee continuallie fed, and dailie waſhed, clenſed, ſanctified, and made holie, and ſo partakers of thy moſt high diuinitie: grant me, Lord, and giue me the pretious garment of innocencie, with ſuch furniture of other ornaments therevnto according, as beſt may pleaſe thy gratious goodneſſe, wherewith I may (as in my wedding veſture) in a good and cleane conſcience approch vnto thy preſence; ſo that this celeſtiall & heauenlie ſacrament receiued, may be vnto mee health and ſaluation

of

of ſoule and bodie, vnto life euerlaſting: *Amen.*

A praier to be ſaid of euerie true Chriſtian after the *receiuing of the holie* Communion.

IN moſt humble, moſt lowlie, and moſt hartie maner, with moſt due reuerence I thanke thee, good Lord, moſt holie father, and euerlaſting God, that by the bountie of thy mercifull grace wouldeſt vouchſafe thus to refreſh and feed my ſoule through faith with the benefits of the death and paſſion of thy ſonne our Lord God, and Sauiour Ieſu Chriſt. And I beſeech thine infinite goodneſſe, that this the ſacrament of thy death and paſſion, which I moſt vnwoorthie wretch haue now receiued, come

come neuer hereafter in iudgement and condemnation vnto me for mine euils, merits, and deseruings; but rather, good Lord, it may come vnto the profit and comfort of my bodie, and vnto the saluation of my soule vnto the life euerlasting: *Amen.*

A godlie praier to be said before the preaching *of the word.*

NEither is hee that planteth, neither hee that watereth, anie thing at all, but thou ô Lord, that giuest the increase. Increase, we beseech thee, the seed of thy word, and cause it to fructifie an hundred fold. Open our eies, that we may see the wonderfull things conteined in thy lawe. Incline our harts

to

to thy teſtimonies, and not vnto vanities. Euermore bee on our right hand, and perfect the worke that thou haſt begun among vs. Beare our moſt gratious ELIZABETH in thine owne boſome, and ſet thine eies alwaies vpon hir for good: let the ſpirit of knowledge and holineſſe remaine in hir Miniſters; bleſſe hir Councellers with wiſedome and diſcretion; hir Nobles with fortitude and courage; hir Iudges with iuſtice and mercie; hir Magiſtrates with diligence and faithfulnes; hir People with feare and perfect obedience, that wee may all with one mind and one mouth ſay with the prophet; He that is mightie hath doone for vs great things, and holie is his name: *Amen.*

A praier neceſſarie to bee ſaid at all times.

O Bountifull IESV, ô ſweet ſauiour, ô Chriſt the Sonne of GOD, haue pitie vpon mee, mercifullie heare mee, and deſpiſe not my praiers. Thou haſt created mee of nothing; thou haſt redeemed me from the bondage of ſin, death, and hell, neither with gold nor ſiluer, but with thy moſt pretious bodie once offered vpon the croſſe, and thine owne blood ſhed once for all, for my ranſome. Therfore caſt mee not awaie, whome thou by thy great wiſedome haſt made; deſpiſe me not, whome thou haſt redeemed with ſuch a pretious treaſure: nor let my wickedneſſe deſtroie that which thy goodneſſe hath builded. Now whileſt I liue, ô Ieſu, haue mercie on mee: for

for if I die out of thy fauour, it will be too late afterward to call for thy mercie. Whileſt I haue time to repent, looke vpon me with thy mercifull eies, as thou didſt vouchſafe to looke vpon Peter thine Apoſtle, that I may bewaile my ſinfull life, obteine thy fauour, and die therein. I reknowledge that if thou ſhouldeſt deale with mee according to verie iuſtice, I haue deſerued euerlaſting death. Therefore I appeale to thy high throne of mercie, truſting to obteine Gods fauour, not for my merits, but for thy merits, ô Ieſu, who haſt giuen thy ſelfe an acceptable ſacrifice to thy father, to appeaſe his wrath, and to bring all ſinners (trulie repenting and amending their euill life) into his fauour againe. Accept mee, ô Lord, among the number of them that ſhall bee ſaued. Forgiue mee my ſinnes, giue me grace to lead a

godlie

godlie and innocent life, grant mee thy heauenlie wisedome, inspire my hart with faith, hope, and charitie; giue me grace to be humble in prosperitie, patient in aduersitie, obedient to my rulers, faithfull vnto them that trust mee, dealing truelie with all men, to liue chastlie in wedlocke, to abhorre adulterie, fornication, and all vncleannes: to doo good after my power vnto all men, to hurt no man, that thy name may bee glorified in mee during this present life, and that I afterward may obteine euerlasting life, through thy mercie, and the merits of thy passion: *Amen.*

FINIS.

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